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Evangelical Repentance UNTO SALVATION

Not to be Repented of,

Upon 2 *Cor.* 7. 10.

And as most Seasonable;

Short Considerations on that Great Context *Hebr.* 12. 26. *Yet once more I shake not only Earth*, &c.

Upon the Solemn Occasion of the Late Dreadful *Earthquake* in *Jamaica*; and the Later Monitory Motion of the Earth in *London*, and other Parts of the Nation, and beyond the Sea.

Whereunto is Adjoined a DISCOURSE on

Death-Bed Repentance,

On *Luc.* 22. 39.

Now God commandeth every one every where to Repent. Acts xvii. 20.

By T. Beverley.

London: Printed by *R. Smith*, for *W. Miller* at the *Gilded Acorn* in St. *Paul's* Church-yard, where Gentlemen and others may be furnished with Bound Books of most Sorts, Acts of Parliament, Speeches, and other sorts of Discourses, and State-Matters; as also Books of Divinity, Church-Government, Humanity, Sermons on most Occasions, *&c.* M DC XC III.

Licenſed and Entred

According to

ORDER.

THE
Epistle Dedicatory
TO THE
KING and *QUEEN.*

TO *Their* Majesties *is most Humbly presented These Discourses of* Repentance, *extending to* National Reformation, *in order to the* Kingdom of Christ. *Into which are inserted Considerations upon the late* Earthquake *in* Jamaica, *and the later Motion of the Earth in* London, *and other Parts in the Na-*

tion, and beyond the Seas: And all this on greatest Right and Due. For who, as Religious Princes, are so concerned in Publick Reformation *according to all the Precedents of Scripture? Who, as Protestant Princes, are Interested in the* Kingdom of Christ? *of which the* Protestation *against* Papal *and* Antichristian Abominations, *and* Usurpations, *was a Preparation; even for that* Kingdom of Christ; *tho at the distance of* 180 *Years, styled in* Prophecy, Half Time, *near expiring into the Succession of that* Kingdom; *when* Reformed Princes, *truly so, shall not lose, but highly gain in Glory; Who,*

as

as Good, and, indeed Gracious Princes, are so deeply affected in publick Judgments, unhappy Revolutions; or general Mercies and happy Revolutions; foreboded by Earthquakes *or Gentle Moves of the Earth? For they are* Nursing Fathers *and* Nursing Mothers *of their People. And of what Princes can we hope or promise our selves better than of their so United* Majesties, *Two-One in True Religion? As therefore the* Supream Majesty *was pleas'd to give particular Directions to Themselves of those* Tremblings *of* Earth; *whether for Judgment and Repentance; or for Mercy; in their* Port *in* Jamaica

Jamaica; *styl'd* Royal; *and in this their* Capital City; *and not only so, but peculiarly in the* Camp Royal *in* Flanders; *So All these Discourses upon All, are most Humbly and with profound Obeysance first laid at their* Majesties *Feet; as having the first National* Episcopacy *committed to them from God in Succession to* Constantine *the first Christian Prince; in much greater and truer Right, than the* Popes *have their Primacy from* Peter; *or his* Hierarchy *their* Episcopacy, *from the* Apostles; *And next it is Presented to the National* Episcopacy *so Constituted by their* Majesties; *even as an* Evangelical

gelical Ministry, *is, I hope, more immediately committed to them by Christ; wherein being near to Christ; as in their National* Episcopacy *to their* Majesties; *they can, and I doubt not, will Represent to them what is according to his Gospel by this Ministration. For wherein have we in the History of Scripture found a greater Configuration of the happiness and stability of Times? than when* David's, *and* Nathan's; Jehosaphat's, Micaiah's, *and* Jehaziel's; Joash's *and* Ichoiadah's; Zerubbabel's, *and* Joshuah's; Nehemiah's *and* Ezra's *have been conjoin'd! And in* Church History, *than when* Constan-

Constantine's *and* Athanasius's; Theodose's *and* Ambrose's; *the* Protestant Princes *and* Luther's &c. *and in our Nation; than when such as K.* Edw. VI. *and* Cranmer, *&c. or Q.* Eliz. *&* Jewel, &c. *have been United in* Publick Reformation. *And oh that at such a time as this,* General Reformation *by Both might be tinctur'd with the Knowledge of the* Kingdom of Christ; *when* (*by the* Sure Word of Prophecy (*deeply to be search'd,*) *it is so near; How great Honour would be return'd from hence! All which is most Humbly Prayed by*

Their Majesties most Humble and Obedient Subject and Servant in the Kingdom of Christ,

T. BEVERLY.

TO THE
READER,
BY A
Friend of the Authors.

WE *live in an Age, wherein Names and Profeſſions are many Thouſands; and ten Thouſands are diſtinguiſhed thereby, every one ſaying,* Lo, here is Chriſt, *and* Lo, there; that thou haſt a Name, that thou liveſt, *may be ſaid to the National Church, and to all the Diſſenting Churches among us; the* Temple, *the* Temple, *ſaith the one, and ſaith the other; yet may it not be ſaid to the moſt of theſe Churches;* But thou

art dead, be watchful *and* ſtrengthen the things, that remain, that are ready to Dye, *Rev.* 3 2, 3, 4. *God hath (I am perſwaded) a* few Names *in all, and every the ſaid Churches,* who have not defiled their Garments, *but do indeed repent, and turn to the Lord; who are born* not of Fleſh, nor of Blood, nor of the will of man, but of God; *ſuch to whom the* kindneſs and love of God our Saviour hath appeared, *not* by works of Righteouſneſs, *which they* have done, *but according* to his mercy *he hath* ſaved *them by the* waſhing of Regeneration, *and* renewing of the Holy Ghoſt; *and for others, let them be of the loweſt, or of the higheſt form, ſuch that have made the firſt ſtep to*

Re-

Reformation, or higher and greater steps thereto; they are but the leaves of the Fig Treee *that is* curſed *of Chriſt, and ſhall* ſoon wither away: *It is no matter what name you have (I would there were not any Name among us but Chriſtian); It is the Nature and Power of Chriſtianity: What is the Chaff to the Wheat? It is ſaid in the Phropheſies of* Iſaiah *and* Micah, *that the* Mountain *of the* Lord's Houſe *ſhall be* exalted to the top of the Mountains, *and* all Nations *ſhall* flow unto it; *I do not think by* Mountain *in theſe places is meant any one particular Church, by what Name ſoever they be dignified or diſtinguiſhed: But the true Living, Miſtick and Catholick Church; ſuch, who having been in the Apoſtacy, with others, do Repent,*

and

and turn to the Lord; and that you may the better know them, you have these following Discourses to help you in so great a work; some Despise this great Grace, and stumble at this mighty work of God upon the Heart, as too high, too hard, and too difficult a work; but God hath his Fire in Zion, *and his* Furnace *in* Jerusalem *and he will* throwly purge his Floor: *There must be a* cutting off a right Hand, a plucking out a right Eye; *and it is better* going to Heaven *with* one Eye, *and with* one Hand, maimed *and* Halt, *than* to go to Hell with both. *Others say, Repentance is a legal work, fit only for old Testament Saints; There is indeed a sorrow, a rapentance that* worketh Death; *but the Repentance here called*

called for, and exhorted to, is such, that is never to be Repented of; *That which brings the Soul poor and naked, trembling, and melting to Christ, the Prince and Saviour, that gives Repentance to* Israel, *and Forgiveness of Sins; And blessed you: For ever Blessed are they, whose* sins are forgiven, and whose Iniquities are pardoned; *here are the Rivers of the* Waters of Life, *the Tree in the midst of the* Paradice of God; *Jesus Christ thus Revealed, and thus received, and heartily embraced, will put an end to all differencies, debates and controversies; He that hath this* Anointing *from above; this* well of Life springing up in him unto Everlasting Life; *will not* Bless *himself in an* Idol, *nor be pleased with any pompous Worship,*

ſhip, knowing the King's Daughter is all glorious within, *and* Circumciſion *is* that of the Heart; *he knows not, nor acknowledges any, as* Lords, over God's Heritage; *but is aſſured, That the* Son of Man *came not to be* Miniſter'd *to, but to* Miniſter. *The things contained herein are the* true ſayings of God, *according to the Holy Scriptures, making the* man of God perfect, throughly furniſhed to every good work; *Did all men that have the worthy Name of Chriſtian, profeſs, and practiſe, what is herein preſſed to, and called for, we ſhould ſee* Jeruſalem a quiet Habitation, a ſure Dwelling Place; *for none ſhall then indeed harm us, if we are followers of that which is good: Here are plain Goſpel Truths, that whoſo-*

whosoever stumbles thereat, it is, because Christ is to him a stumbling stone, *and* rock of offence; *and yet mysterious and deep, that one can never find the bottom; a River that men may swim in: O Christian! whenever thou art so conversant in these things, let thy* profiting appear to all men; let the Dead bury the Dead; *but* go thou and follow Christ, *as soon as ever he calls thee; Never go to thy* Father's House, *and bid them there* farewel; *go to Christ, whensoever in the Gospel he calls thee, or speaks to thee by any private whispering, Go in all thy rags; say with the* Prodigal, *Tho I have spent all upon* Harlots, *and am starving, having fed upon* Husks; I know in my Father's House, *there is* Bread enough, and to

spare

ſpare, *and here I periſh with hunger*; I will ariſe, and go to my Father, and will ſay unto him, Father I have ſinned againſt Heaven, and before thee; yet Take me into thy Family, tho I be but as one of thy Hired Servants: *To whom the Father will ſay; Don't ſtand Doubting, come in, come in to my Houſe,* bring forth the beſt Robe and put it on him, *&c. I think nothing too good for thee (my Son) now thou art returned, not a word what thou haſt been, now thou art returned, I will receive thee; tho thou haſt not a penny in thy Purſe, nor any good quality in thee, but this thy coming back to me; Thou muſt ſtarve if thou keep wandring from thy* Father's Houſe; *If I don't*

don't feed thee, thou perishest; thou hast be-thought thy self at last, and art come home; stand not at the door any longer starving in the cold, and for hunger; Away, Away, with thy previous Dispositions, and good qualifications before coming Welcome, Welcome, come in, come in, do not stand at the door, I am glad thou art come; Who ever thought to have seen thee returning again? Bring hither the Fatted Calf, *kill it, and eat, and be merry; How merry (sinner) canst thou be? And they now begin to be merry, yea, and all the Angels stand by, and rejoyce: O! here is a Feast indeed. But this makes the* Elder Brother, *the* proud Pharisee, *to stand off* powting *and* grumbling; *And he will never more come*

come into his Father's Houſe; For he was never ſo kindly dealt with, yet never Traſgreſſed *at any time, he was qualified, and deſerved Entertainment, he had done many a good Work, he had bore the* Burthen and Heat of the Day, *and therefore expected to have received more than they that came at the* Eleventh Houre; *to whom God will ſay,* Is thine Eye evil becauſe mine is good? *Let us then all be deligent to lay up for our ſelves* a Treaſure *in* Heaven; *we ſee, or may ſee, All things here Periſh* with the uſing. *This is a* ſhaking time, *God is now* ſhaking all Nations, and it is, that the deſire of all Nations may come. *He that Epiſtolizes this, is*

a Friend

a Friend to the Author, and well acquainted with his endeavours to press after, (and Witnessing for him, as well skilled in) the truth and the inside of Religion; That he is a man taught of God, *and wishing well to all that are gone beyond him; and hoping the Lord will not* despise the day of small things; *knowing*, the humble he will teach his way, and the meek he will guide in Judgment. *I have pressed the Author to permit these things to come to light, which at last is condescended to: If God bless it to they* Edification, *Conversion, Reformation, say, It is not* in him that willeth, nor in him that runneth, but in God that shews mercy; *for neither is he* that planteth any thing,

thing, *nor he that* watereth Any thing; but God that giveth the Increase; to him be glory, and praise for ever, and ever, *Amen.*

To the most Reverend,

THE EPISCOPACY OF THE Church of *ENGLAND.*

I Do not arrogate to my self (*Most Reverend in our Lord*) in Presenting to your Hands this following Discourse, to offer you any thing but what you have before receiv'd from the most *Excellent Master*, and *Teacher*, the *Holy Spirit*, in the

 Scriptures,

Scriptures, and *Word of God*; Given by the *Great High Priest*, and *Apostle of our Profession*, that *One* Shepherd, the *Chief* Shepherd, and *Bishop of our* Souls, *Christ Jesus*; and what *you your selves* have often, I have greatest Reason to hope, and believe, Discours'd, with clearest *Evidence* to the *Understandings*, and *Convictions upon the Consciences* of them, that heard you.

This notwithstanding I have very great Reasons, for making *this Humblest Offerture* to you.

1. That by discoursing and arguing a point so acknowledgly Great, so Fundamental and Essential, not only to Christiani-

stianity, but to Natural Religion, and all Morality: If it shall be acceptable to you, as I cannot but trust it will, because it is so agreeable to Scripture; I may reconcile my self to your more, not only Favourable, but Deep *Consideration* in *so great Points* of *the sure Word of Prophecy*, as I have heretofore presented to you; and have made some Reference unto, in this very Doctrine of Repentance, as most Connatural to it.

For though I know there is a Difference between such a plain, and unconteſtable Truth of Scriptnre, as Repentance is; and what lies in the darker

Folds and Plaits of Scripture, in the *Hieroglyphick Figures*, and *Prophetical Numbers* of it; and it may seem therefore *impossible*, or *highly improbable*, that *I especially* should attain *the Certainty of the Words of Truth*, to *answer* and *apologize the Words of Truth*, in *the great dependencies of Prophecy, to them that send to me for them.*

But, as it is well urged against the *enemies of the Natural Religion*, as well as *Revealed*; that though there cannot be *Mathematical Demonstration* of those *Great Truths*, as of *Euclid's Propositions*; yet there may be *as Convictive Proofs*, in their kind, and *as satisfactory to*

true

rue Understanding: Even so I affirm, that *the Prophetick Images, and Numbers*, if they are *attently eyed*, and *compared*, may be as certainly Assur'd; and Intellectual *enquiries* even *satiated* with *the evidence* of them; Though they are not under such Proofs, as the plain Doctrines and Precepts of *Scripture*, yet by such a *Probation*, as is most proper to them, they are certain in their *kind*: As the *proof* of so plain a point in its kind, as *Repentance* is, is as certain in its kind, as the *proof* of *Natural Religion*, in its *Kind*; which is as certain, as a *Mathematick Proposition*, in its kind: So sure is *Prophecy*: In the *Good-*

ness of our Creator, and *Mediator*; in *giving*, *and sustaining* our *Faculties* in the true use of themselves; so sure are *each of these*; and *each of them*, in their kind, as sure the one, as the other; even the *Word of Prophecy*, sure as any. ‡

For as I have often said, even these *Enigmatical parts of Scripture*, are most *certainly*, as will be *easily allowed*, infallibly true in their own sense: They are therefore to be understood; For so is all Truth: They are Revealed; and therefore it is intended by God, they *should be understood*. If to *be understood*, they may *be known*, *they are truly understood*, by the *Consciousness to ones self* of

the

the evidence of thoſe *Critierions*, and *Marks of Truth*, moſt *Connatural to them*; that *All Parts* anſwer one to another; that they anſwer to what muſt be moſt *apparently* the *main Scope and Intention* of the *whole*; and that *Hiſtorical Matter of Fact* anſwers all along; which makes *all certain*; As he that hath *a Key to a Cypher*, or to *Hiſtory* in *Picture* or *Emblem*, *may be aſſur'd he hath it, when he* Finds all agree, one part with another; and the whole with what was reaſonable to be expected, and ſuppoſed to be the *Deſign*.

And if any one ſhould ſay, *Why ſhould this be* Revealed *to me*

so unworthy; so little prepared with all the Advantages of Learning and Books.

I do most humbly *Acknowledg* the *Dint* of this *Prejudice*; and can only *Answer*, as I have done ὅτως ἐγένετο εὐδοκία: So it pleased him, and to *humble* me to lowest *Abasement* (However I most *humbly Confess* wholly by my own *sin*, and *guilt*) as in a solitary *Patmos* for it; And I cannot but *hope*, now I look upon my *Testimony* as near *Finished*, and that things are just now upon their *Complement*, he may be pleas'd also to *Disconfine* me when his *Witnesses* are so near, *Comming out of their*

Sack-

Sackcloth, and that I ſhall in their *Riſing*, riſe out of this *Civil Death*: But *not my will, but his will be done.*

I have therefore, I ſay, upon the whole, preſented this *Diſcourſe*, as upon one *Reaſon*; that by it you may look upon my other *Treatiſes*, as not the *Performances* of a *Fanatick* or *Phantaſtick*; or one that would φρονεῖν, παρὸ ὁ δεῖ but εἰς τὸ σωφρονεῖν. Much leſs, ὑπὲρ ὁ γέγραπται, or *what is Written*, but to *ſpeak forth the words of Soberneſs and Truth*, as well in the one, as the other.

2. That from the *Conjunction* of the one part with the other, the *Prophetick* with the *Doctrinal*,

Doctrinal, you may be, (as however I *Hope*; and am *Perſwaded* you are) more *excited*, and may move more *Vigorouſly* and *Zealouſly* in the Promoting *National Repentance* and *Reformation*; as I have alſo in the *Inferences* of the *diſcourſe preſs'd*; ſeeing therein is moſt certainly the greateſt *Magnification* of your *National Office*, or *Epiſcopacy*; that as having greateſt nearneſs to the *Affairs*, and *Perſons*, that are at the *Top*; and who, as Springs, move what is below them; you do therein ἱερουργεῖν *miniſter* in *Offering them up to God*; For not *Worldly Grandieur*, nor any of the *Cathedralities* of your State, nor an

Animal

Animal or *Sensitive*, (however not *Sensual*) *Hospitality* will *sustain* you; but this is the best *Account* that can be given of such *a Pre eminence*; when it is indeed of *National Superiority* in an *Elijah* Like Fervor, and Influence for *National Reformation*; seeing it is certain in an *Union* in *true Religion*; *a National* Episcopacy Devoted to its *true ends*, tho in it self but Civil, may be serviceable to *National Godliness*.

Hereon I have set my Foot in this *Dedication* to you, and *Acknowledgment* of you; that if you are indeed for, and with God in your *Prelations*; you will be *Blessed*, not only with

Good

Good Wishes, and Endeavours, but with *happy Successes*; not only in *Word*, but in *Power*, in such your *Character* and *Station*. For all *Wise and Good Mens Eyes are now upon you*, to know not your *Names* or *Titles*, or *Speech*, but your *Power* in *Holy Influences* upon the *Nation* from you.

But the very *want of Blessing* from *Heaven* and *Success therein*, and to find that *National Vices*, and *Irreligion surmount your Sphere, and grow up above it to Heaven*, is *reason* for *great Humiliation*, and even *Jealousy* over your *Constitution*; tho without *your guilt*.

But this will bear you in so *great a Revolution*, so near, as

I *declare* to you. For even as that *Building*, call'd *Pauls*, that is *rising so Sumptuous*, e're it *climb* to its *top*, shall only *stand*, if it can be any way *Serviceable* in that *Kingdom's Succession* so nigh; so it *may be supported*; else *its goodly Stones* and *Building* will not, at least, to such *an use*, as *Cathedral only*, *be one Stone left upon another*, with how *magnificent a Zeal* soever it be *carried on*: It is *begun too late* to such a *purpose*, *if it be so intended*: Even so a *National Episcopacy* suffering the *Loss* of all that is but *Hay and Stubble in it*, as by *Fire*, may yet be *Sav'd*, or *Continue* in its *National Presidency*, if it can be *found* as such, *Service-*

able

able for *Offering* up whole *Nations* more speedily to *God*, and *Christ*; else it will *vanish away as Froth*, and *empty Bubbles*; For let us all be sure, *the Kingdom of God is coming upon us*, which is not *Word* but *Power*; Although therefore, you *do not smite the men-servants, or Maid-servants, or eat and drink with the Drunken*; Yet I humbly beseech you to *take heed, that as Wise*, and *good Stewards* set over the *Houshold*, you give *diligently that portion of Meat in due Season*, all the most *efficacious Perswasions, and Influences for Repentance*, and even *National Reformation*.

And herein what can be so mighty to *perswade*, as if with

United

United Applications to it, You would *search,* and *encourage* all *that do search,* and hold out *that sure Word of Prophecy; that hath shone so long,* and yet *shines in the Dark place of this Apostacy,* till the very *day dawn, and the day Star arise;* Because I most *Humbly Assure* you in the *Name of the Great Master of the Family, he will no longer delay his Coming,* but he is *very near at hand.* I hope *Providence* hath *Introduced* you to such *a purpose; and as I humbly hope, this Doctrine* of *Repentance* is presented to your Hands, together with so many Discourses, *that the Kingdom of Heaven is nigh at Hand;* that upon that very *Consideration* you may be

most

most *Zealous* in it: So I earnestly Pray, you may be *Blessed* in your *Lord finding you so doing*: Verily, I say unto you, *he shall make you greater* Rulers *in a truly* Evangelical Sense, *than now you are*: *And as to the black and dark side I make no mention of it*; *because I am* perswaded better things of you, *and such as* Accompany *the* Salvation, *and* Glory *of that* Kingdom.

Herein I *am*

Your most Humble and

Affectionate Orator,

T. BEVERLEY.

THE INTRODUCTION TO THE Following Discourse.

THE great Context of the Apostle, upon which the First of these Discourses is Founded, arose from the scandalous, and loud sounding Defilement (ὅλως ἀκούεται.) of the Church of Christ, at *Corinth* by the Enormous sin of the *Incestuous* person, that *Married his Father's Wife*, a *Fornication* not paralell'd, as the Apostle saith, *among the* Heathen, 1 Cor. 5. 11. *&c.*

This sin, the Person Guilty, and offending had no Penitent Remorse for, nor sense of, nor dis-

that Church in general lie under such an Holy sorrow and *Mourning* for it, as they had so great obligation to do; that so gross an Impurity, and Scandal might be *Cast out* by their *gathering together* in the *Apostolical Spirit*, or *Power*; that such an evil might not Ferment, but the very *Flesh* of the Offender might be purg'd off; or *destroy'd*; and probably by some *Miraculous* Bodily Infliction call'd *Delivery of him to Sathan*, that the *Spirit* might be *saved* in the *Day of Christ*; and all this was to be performed in the *Name of the Lord Jesus*, in the solemn Avouching his great Judicature.

Upon this the Apostle wrote so severely concerning it in his former Epistle, as we find; and it had so good Effect through the grace of God; that the particular Person, who had given the Scandal, was so deeply humbled, and Dissolv'd into so great a Penitential Sorrow, and Mourning; that the Apostle in the second Epistle takes greatest care on the other side; that he might not be swallowed up of too much sorrow, c. 2. and the Church it self gave those great Evidences of Repentance, the Apostle Expresses in this chap. 7th, and appears in this Context.

From these evil manners, and the so blessed Repentance arises this admirable Instruction of the Apostles concerning the nature of true Repentance; and the *sorrow after God* that *works* it; and the vehement Affections, and Emotions of mind towards God, and Holiness, and against sin; that always attend and accompany, and

Minister

Minister to Repentance, and *Godly Sorrow*; and the Blessed issue and effect of it; that it is *to Salvation*, and so *never to be Repented of.*

This I have Discoursed especially in the plain, and universally acknowledged Doctrine, Grace, and Duty of this Repentance; but having a *Dispensation committed to me* of Ministry concerning the *Kingdom of Christ*, and the Evidence of Scripture of its near approach; ὃ͵κ ὑπεξειλάμην, I would not decline or back-slide from the Testimony of it; according to the ὑποστολὴ the so general drawing back of Christians from the Declaration of it; because the Apostasy Hovers with its Darkness over them, and obscures this Ἀποστολὴ, or the *Apostolical Doctrine* concerning it; but I have given open Testimony of this *Kingdom*, in this Doctrine of Repentance.

And indeed the very whole case of the sinner, and his sin, that was the occasion of this Context; the Apostles severe Reproof of the Church of *Corinth* about it; the wonderful grace of God in this extraordinary *Repentance*, and *sorrow after God*, in both the Particular Offender, and the Church, consequent upon it; may make a very admirable *Symbol* or Representation of that Repentance, and Mourning that shall be at the Kingdom of Christ, in preparation of its Appearance.

For that Foul *Apostasy* of the Christian Church into *Antichristianism*, so often styled *Fornication*,

Adultery, *Whoredom*, *the great Whore*; may very much be likened to that unparalell'd *Fornication* of the *Incestuous Corrinthian*. The insensibleness of not only the *Antichristians themselves*, but of all the Christian Churches, and not *Mourning*, that it might be cast out; but *having*, and *suffering* it in the Churches of *Pergamus*, and *Thyatyra*, may be much shadowed, and *Typed out* by *the Corinthian Church* not *Mourning*, that the *Incestuous* Person might be *cast out*; the *little Leaven Leavening the whole Lump*, was too much Full-filled in *Ephesus*, or the very *Primitive Church* of the Apostles times, *leaving the first Love*; the Apostasy becoming a *Synagogue*, *a Throne*, *an antient Kingdom of Sathan* having his *Depths*, in following Time; even throughout *Time*, *Times*, and *half Time*.

But when God shall *pour out* a *Spirit of Grace*, how great shall be the *Mourning* of *Penitent* offenders; even in that *Remnant*, *affrighted*, *and giving Glory to the God of Heaven*, in whom the *Flesh* is *Destroyed* by a Miracle of Grace, that the *Spirit* may be *saved* in that *day of Christ*, Rev. 11.13. How Universal a Repentance and *casting out Antichristianism* by the whole Church of Christ shall then be, and a return to highest Purities; and to *Salvation*, in the Glory of *Christ's Kingdom*, *Reentance never to be Repented of*! This shall be in his Name at his *Comming*, by the Apostolic *Spirit*, and *Power*.

Aud how much this very Representation might be Intended, as an *Allegory* by the Holy Spirit, I will not dare to affirm; but I know, Scripture hath designations beyond what we are able to

Find,

Find, till particularly Revealed, or that day declares them; and so this may be an Holy Disposé of God, that this Impurity should be Permitted in the *Church of Corinth*, and the solemn Repentance should become an *Emblem*, as hath been now set out.

And so I am very propense to think, the Case of *Eating things offered to Idols* with *Conscience of the Idol*; under the obligation to conform to those, who pretended to do so without any such *Conscience of the Idol*; was given, as a great *Parable* of the Cheat of Transforming Heathen and *Pagan Idolatry* into *Antichristian Idolatry* under the Disguise of Christian Liberty and Honour to *Martyrs*; and so the *Epistles* to *Pergamus* and *Thyatyra* import concerning *eating things Offered to Idols*, Rev. 2. compared with 1 Cor. 8. and chap. 10.

Of the same Kind are *Distinction* of *Meats*, and *Days*, that obtained so much under the *Synagogue of Sathan*, under glossy pretences of *False Jews*, as some way serving the Honour of Christianity; and that are yet retained by those, who in the *Reformation* are the *They*; or who are on the side of that *Synagogue*, as the Venerators of Antiquity, for the three first *Centuries* at least; not considering, how early the *Mystery of Iniquity* wrought even in the *Apostles days* Rev. 29. compared with Rom. 14.

And lastly, Those great Scriptures, 2 *Pet.* c. 3. the Epist. of *Jude*, and some passages in the *Epistles* of the Apostle

Apoſtle *John*, however their immediate occaſion, and ground were ſome foul, and impure *Hereſies*, whether of the *Gnoſticks*, or others, *Hereſies* properly ſo called; yet they give the great *Types* of the *Antichriſtian* Impurities, as is plain by thoſe *Deeds* and *Doctrine* of the *Nicolations*, We meet with ſo Branded; *Deeds*, *Canonized* into a *Doctrine*, Rev. 2. 6, 15.

All this will, I hope, juſtify my joyning the Doctrine of the *Kingdom* to the Doctrine of *Repentance*.

How, even Providentially, I was ſummoned to the Publication of theſe two Treatiſes, although it is of great Remark, and Obſervation to my ſelf; yet I think not neceſſary to give an open Account of; but hope, this Doctrine of Repentance, was, as I may moſt Humbly ſay, called for by God in my, however moſt unworthy, Miniſtration of it; that all might be moved to it at this very ſeaſon, when *I* declare the *Kingdom of God* ſo *nigh at Hand*; and wherein *I* acknowledg, *I* my ſelf ought to be the Principal Auditor, Reader and Learner, and, as *I* may ſay, *Chief Mourner*.

And *I* cannot but hope, that through the Grace of Chriſt; and his good Hand upon this Diſcourſe; it will make that Prejudice againſt the Doctrine of the *Kingdom*, and eſpecially of a *Line of Time* to it, in ſo many good Perſons, in ſome meaſure to Abate; when they find it

it ſo cloſe conjoyned with the Diſcourſe of ſo acknowledged a Point, as this of Repentance, Treated with all ſeriouſneſs of Heart, and ſoberneſs of Judgment; as *I* have *good hope through Grace*, God hath herein Enabled me; and ſeeing ſuch *Commotion of Nations*, ſuch *Earth-Quakes* in Divers places, and So gentle an Admonition in this very City, ſo juſt now agree with my *Line of Time*, and that the moving of the Earth is ſo conſtant an umbrage of Preparatories for the *Kingdom of Chriſt*, I hope all this will perſwade.

I am as cautious, as any one can deſire, of laying too much ſtreſs on unuſual Events: ſuch may be traced back, poſſibly, to their *Natural Cauſes*, by Great *Philoſophers*. But as this does not leſſen God, the *Supream Cauſe*; ſo it does not leſſen their *Predictiveneſs*, or *Fitneſs to Foretel Events*. For he who had the whole *Scheme* of all his Works lying before him, knew how to lay ſuch *Cauſes*, ſuch *Admonitions* by *Prodigies*, and the *Great Events* together, into an admirable Harmoniouſneſs to his Ends.

I know too, Theſe *Prodigies* have been in all *Times and Places*: But ſeeing they are foretold *near Chriſt's Kingdom*, and *Coming*; and that by *the Sure Word of Prophecy*, much ſurer indeed *Foretelling* it, than ſuch *Appearances*; the *Kingdom of Chriſt* is *near*; *This Warning-piece*, ſhould much awaken us to *Repentance*.

For how much better is it for us, that God ſhould be own'd, as the *Supream Lord of All*, than ſuch a Fooliſh impertinent Cauſe as *Chance*; or ſo ſullen a one as *Nature*, who have no gracious

cious End in what they do, nor are to be applied to by *Prayer* and *Repentance*, to protect us in the Danger, or give a good issue.

Now seeing all this, *I* hope this Discourse of Repentance, together with the great motive of it, *The Kingdom of Christ at Hand*, will move all to Repentance, and Expectation of that *Kingdom*, and make Acceptable the Discourse it self, as in *its Season*; for all which, *I* dayly bow my Knees to the Father of Glory.

M. 7th, *D.* 12.
1692.

T. BEVERLEY.

Evange-

A Discourse upon Evangelical Repentance to Salvation, not to be Repented of, and the Godly Sorrow working it.

2 Cor. 7. 10. *For Godly Sorrow worketh Repentance to Salvation not to be Repented of, but the Sorrow of the World worketh Death.*

THERE is no more Universal Notion in the Soul of Man in those Things, wherein he hath to do with God, or even with Man, or with Himself, then to Repent; that is, to be sorry for what he hath done Amiss, and wherein he hath Offended: and to Resolve, and Promise to Amend, and to do the Evil he hath done, no more; It is fitted as a great Instrument of Reconciliation, and a second state of Innocency; a Reserve after the Ruin and Shipwrack of our First Innocency, a Remedy, a Reparation after, the first Advantages of doing well, are lost: And it is the infinite Grace of God in a

Mediator, that there is such a Notion in the World; It preserves it from being a Hell in regard either of the extremity, and utmost Rages of Wickedness; or of the Horrors, and Fury of Despair. It is the infinite Grace of God in a Redeemer, That there is a *Place of Repentance*, as the Apostle calls it, *Heb.* 12. that is, place, and room for it in mans Heart, and that there is place for it in the Acceptance of God; that God does not scorn, and utterly reject it, against him, that hath once sinned; That he is not inexorable, and not to be intreated concerning it; For how woful, and even Hellishly Miserable would man be without it? That the Nature of Man is inclin'd to offer, and accept such Repentance, one towards another, and so, that there are mutual Forgivenesses among men, and not unappeasable hatreds; and that there is in a mans own Conscience a preparedness to acquiesce, to be satisfied, to Rest, and to be Appeased upon finding in the Soul, and Action, a sorrow for sin, and Reformation from it: All this keeps the World from being absolutely Hell.

For Sorrow, Dislike, Trouble, Remorse, for what a Man hath done evil, move a man to review, to acknowledgment, to bewailing, to confession, to change, and reformation, to a new course of Life, and Action.

Seeing then Man is such a fallen, such a Peccant, and offending Nature; it is infinite grace in God, that there is such a Notion, such Action in mans Soul, as Repentance; and that there is not an utter irreconcilableness, an unpardonableness after Offense committed: neither in Heaven nor on Earth; not in the Court of Heaven, nor in the Court of Human Nature

Nature one towards another; nor in the Court of a mans Conscience within himself. If it were not so, every sin would be like the *Blasphemy against the Holy Spirit*, Matt. 12. Unpardonable; and because Unpardonable, Impenitable, *or not to be Repented of*; and that *not only in this World*, but in *that which is to come*; the World would become a Theater of sin, and damnation; even a Hell, without any Chancery, any Appeal to Grace, to Mercy; or Relenting of Repentance from the hopes of Mercy, the reverence and awes of Goodness, and Forgiveness.

Now that which lies loose and scattered, or disseminated, sown through the whole human Creation; That, the word of God, especially in the Gospel, in the *New Testament*; that the Spirit of God hath collected into a more full, and solemn Doctrine, and open'd the Foundation, and laid bare, and in view the root, or the great place of it; How it hath room, and reception; what are the Sources, springs of Efficacy, from which it Rises: even in the Sacrifice, Blood, and Redemption of Christ; and the mighty Efficacy, and Grace of the Divine Spirit; what is that *godly sorrow*, which is given by God, as the *Elaboratory* or the Instrument of God for the Operation of it; what are the Laws and Rules of it; the true form and constitution of it; what are the motives, and inward considerations mooving to it; what are the signs, and evidences of its Truth; what is the proper time, and space for it; It resolves the Scruples or Cases of Conscience, that may arise in the Soul of Man concerning it; it shews the great Fruit, certain Benefit, and Advantage of it.

And all these are either most innately residing or some way reducible to this great, and excellent Context of the Apostle; in which regard I have chosen it, and shall endeavour to bring Light accordingly to it; and according to these heads, I will by the grace of God endeavour to Discourse it.

1. In regard it is *Repentance to Salvation*, and that *Salvation is no other, but in Christ alone*, Acts 4. 12. it plainly shews, That the whole *Redemption* and *Salvation* of *Christ*, is the proper Basis, and Foundation of it; the whole *Area*, Court, Space and most *proper place* of it; and that the whole Notion and Spirit of it, as any way Commensurate to, or extended upon the whole human Nature, hath its Rise, and Original; flows from some Communication to the human Nature from Jesus Christ, the Redeemer; and that yet the word of God and his Gospel only Reveals it fully and genuinely; and his spirit is the supreme Operator of it.

2. Here is plainly laid down to us the Elaboratory, or Instrument God hath prepared in infinite Wisdom, and Grace, and inlay'd the Soul with, in order to Repentance. First, as it is a Natural Affection subservient to it; and then as it is Sanctified by God to so great an end. *Godly sorrow*, or *sorrow after*, and *according to God worketh down Repentance*, or brings it forth; a sorrow opposed to the *sorrow* of *the World*, that *worketh Death*.

3. In that it is, 1. *Repentance to Salvation*, effectual to it.

2. *Repentance* not to be *Repented of*.

1. Not

1. Not as a falſe counterfeit Repentance to be *Repented of.*

2. Always to be carried on, and promoted; and not recall'd, repeal'd, or revers'd, but confirm'd by progreſſive, repeated Acts, and renewed after Falls.

3. In that it is, to, or *lays hold of Salvation.*

4. In that it riſes not from an earthly ſpring, or any *ſorrow*, not *after God.*

In all theſe Regards, it yeilds juſt reaſon to Diſcourſe the true Laws, and Rules; the Frame, and true conſtitution; the motives, means and conſiderations for; the ſigns, and evidences of ſincere Repentance.

4. The admirable Fruit and Benefit of it is moſt viſibly, and illuſtriouſly ſet forth before us in thoſe words, *It is Repentance to Salvation, not to be repented of.*

1. It is *to Salvation*; It is a great and certain ſecurity againſt Ruin, Damnation, Periſhing for ever.

2. It ſhall not only be a ſecurity from Damnation, but an aſſurance of a ſtate of Life, Glory, Bleſſedneſs.

3. There ſhall never be the leaſt cauſe to Repent, to look back with Sorrow, or Regret, that we have *Repented.* For we ſhall find, we have loſt no good, we have run upon no evil, in having *Repented.*

4. It ſhall give us Reaſon of everlaſting Joy, Rejoycing, Triumph, Bleſſing and Adoring God in Chriſt, we have ſo by his grace *Repented to Salvation.*

5. I will Reduce to the Doctrin of Repentance the ſcruples, and Caſes of Conſcience that may ariſe concerning either the true Doctrinal State of it, or the grace of, or practiſe it ſelf of repentance.

These are the heads, I Propose by Divine Grace, and Assistance, to Discourse the Doctrin, and grace of Repentance upon; but I find it is in the first place necessary to give some short descriptions of the thing, *Repentance*, according to the very importance of the word; and of the General Importance, and Nature of the Notion, or the thing it self.

The words us'd by the Spirit of God in the Old Testament, are either that strict word נחם, a word that also signifies Consolating a mans self; shewing, after sin, and offense reflected upon, *viz.* with Grief, and Trouble supposed; the greatest consolation is recovery of a mans self by *Repentance*: Or else, it is a word, that signifies *Turning* from what a man has been *Turn'd* and *Posited*, and set himself to before. On this Account we meet so often with the words of Turning in the Old Testament, and being Converted, and Turning in the New.

The most proper and strict words in the *New Testament*, are either an *After Care*, a Reflection with sorrow, and sollicitousness upon what a man hath done, with Trouble, He did so; and a care, a caution not to do so any more for the time to come; or an *after-mind*, an *after-wit*, an *after understanding*, *a transmentation*, *a new Mind*, *a new Heart and Spirit*.

To speak of it therefore in the general; Repentance is given by God, as a mighty Spiritual Instrument, or Engine in the hand of his Grace, in the *Arm of God made Bare*, by which the sinful Nature, in every true Penitent, is unhing'd, uncenter'd from sin, and corruption. It is a return of the Soul home to it self, after a Spiritual Phrensy, and Madness; The *Prodigal* is said *to come to himself*:

self: It is a return to its *Fathers House*, after a long bewildred State; *This my Son was lost, and is found.* But beyond all this, it is a Spiritual Resurrection, a return from Death to Life; *This my Son was Dead, and is A Live*, Luke 15.

And indeed, as there is no notion of Scripure, that is more suited to expres's the corrupt Nature of Man, than Death; so the first Threat Ran, *In the day thou eatest thereof, thou shalt dye the Death*. *Death by sin passed upon all. Dead in Trespasses, and sins. Universal Death.* And so in the *Levitical Law*, there was no greater *uncleanness* than the *Touch of a Dead Body.* Accordingly when the Apostle, *Heb. 6.* names Repentance among the grand Fundamentals, or, *Principles of the Doctrin of Christ*, He calls it *Repentance from Dead Works*, or Re-enstating the Soul in Life after sin, or Works, as Unclean, and Loathsome, as a Dead Body removed from the sight of the Living. Or as a Dead Body was in the Eye of God under the *Levitical Law*. Gen. 2. 17; Rom. 5.12. Ephes. 2. 1.

This is the general Notion of Repentance; but it may be further Explain'd in these three Particulars, and yet in a general way.

1. Repentance is an inward, sincere, habitual Change of the Heart, and of the design, and purpose; and so of the outward Action, and Course of Life, and Conduct of a mans ways; arising from an utter dislike of his, former Counsel, Purpose and Design, and the course of Conversation, Life, and Action proceeding from it; so that it becomes wholly New: This is the generel Nature of Re-

pentance, as it looks to the government of a man's self, and of his Actions: Now this in Scripture, and Evangelical Repentance is the change from sin to Holiness, from a worldly state, and conversation to an Heavenly; and from the Creature, to God, and to Christ; an utter dislike of, and trouble at the former Regiment, and steerage of a mans course, so as utterly to forsake it; and with sorrow, shame, and astonishment, to say to his sinful ways, so contrary to the Rules of Holiness, Righteousness, and Purity, *Get ye hence, and what have I to do any more with you?* I will now guide my self by the word of my God, and hate every false way, *Psal.* 119. This is that, of which Scripture is full every where; the *through amending the ways, and doings, which were not good*; the wicked man *forsaketh* his way, and the unrighteous man his thoughts, and

Jerem. 7. 3. *returns to the Lord*; *Christ blesses in*
Esay. 55. 7. *Turning us every one from our Iniquities.*
Acts 3. 26. *Cleanse your Hands, you sinners*; *and*
James 4. 8. *Purify your Hearts, you double minded.*
Rom. 6. 21. *What profit had you in these things, where-*
of you are now ashamed? For the end
1 Cor. 6. 11. *of those things is Death*; *such were*
some of you. But now ye are washed.

&c.

2. Repentance, as it looks to an offended Person, is full of sorrow, that it hath offended; moves earnestly to Pardon, and Reconciliation; and is ready to make use of any powerful Mediator, in order to Reconciliation; and desires ever after to please, and to offend no more; and herein the Affections are all mov'd according to the degrees of obligation. Now in Scripture and Gospel Repentance, the offending

sending person, the sinner, hath to do with God, the offended person, in and through Christ; and so bewails offence, and moves earnestly to Pardon, and Reconciliation with God by the Mediation of Christ, and with Christ for his own *Names sake*, I beseech thee, O Lord! *Take away the Iniquity of thy Servant. Take away all Iniquities; Receive us graciously.* Hos. 14. 3.

And here also arises an ingenuous sorrow, shame, and confusion, that we have offended a God so Good, so Holy, so Wise, so Tender, and Compassionate a Father, and despis'd so gracious and obliging a Redeemer. David's *Heart smote him; and he said to the Lord, I have sinned in that I have done; I have done very foolishly*, 2 Sam. 24. 10. *I was ashamed, yea, even confounded. I smote on my thigh, because I did bear the Reproach of my youth.* We are *ashamed, and blush to lift up our Faces.* They shall under a *Spirit of Grace, and melting sense of God, look upon him whom they have pierced, and mourn. It is meet to be said to God, If I have offended, I will do so no more. Oh foolish people, and unwise, do you thus requite the Lord our God. This is a faithful saying and worthy of all Acceptation; that Jesus Christ came into the World to save sinners, of whom I am chief.* Jerem. 31. 19. Ezra. 9. 6. Zach. 12. 10. Job. 34. 31. Deuteron. 31, 6. 1 Tim. 1, 15. The deep and duly affecting consideration of God, and of Christ, the infinite excellency of their Nature, their so great Benefactions and loving kindness towards us; and that God professes, *He is Grieved, Vexed, Provoked, pressed with our sins, as a Cart with sheaves; wearied, made to serve;*

ſerve; that he cries out, as one that would move compaſſion; *Oh! do not that abominable thing that I hate*; *T*heſe ſo enkindle all the Affections of ſhame, ſorrow, gratitude, holy deſire, zeal, revenge upon our ſelves, that there is ſuch a change wrought, as is always found in true Repentance.

3. In Repentance in general, there is found, as motives and perſwaſives of it; ſelf-preſervation; a deſire of happineſs, and an avoidance of, and flying from miſery; Men, dearly, as we ſay, Repent it, when the folly of their own ways is ſeen in the bitter Fruits; the loſs of their Health, loſs of Eſtate, loſs of Friends, of Reputation, and of all Enjoyment; and when they ſee all manner of diſtreſs, anguiſh, and miſery, come upon them; then they *mourn at the laſt*, *when they ſee all conſumed*, and ſay, *How have we hated Inſtruction*, *and deſpiſed Reproof*! Thus in Scripture, and Evangelical Repentance; there is a fear of Hell, and an Eternity of Miſery; *A cutting off the right hand, and Foot, a pulling out the right Eye*, when any of them are underſtood in Repentance, to have *offended*, and to continue to *offend*; under the ſenſe; *It is better to enter into Life, blind, halt, than having two Hands, Eyes, Feet: maimed, rather than to be caſt into Hell* whole; where *their Worm dyeth not, and their Fire is not quenched. There is a ſeeking Honour, Glory and immortality*, By ingaging in Repentance into a *patient continuance in well doing*; on the other ſide *tribulation, and anguiſh, indignation, and wrath*, vehemently Agitate the Spirit, and Thoughts, againſt a continued courſe of doing evil. *What ſhall it profit a Man if he gain the whole World,*

Prov. 5. 11. c. 1. 24. Marc. 9. 43. &c.

and

and loose his own Soul; or what shall a man give in exchange for his Soul? I say unto you, my Freinds, fear not them that Kill the Body, and have no more that they can do; but I will forewarn you, whom you shall fear, fear him, who after hath killed, hath power to cast into Hell, yea, I say unto you, fear him: Oh! that they were wise, that they understood this, that they would consider their latter end: I say unto you, repent, else you shall likewise perish; who hath forewarned you to fly from the wrath to come; God hath commanded all men every where to Repent; because he hath appointed a day, in which he will Judg the World: Repentance unto Life: Repent, and turn your selves, that Iniquity may not be your ruin; Repent, and be Converted, that your sins may be blotted out, when the times of Refreshing shall come forth from the presence of the Lord; Repent, for the Kingdom of Heaven is at hand. Thus Scripture having these two handles of the Soul, Fear of Evil, and desire of happiness, mightily moves it to Repentance by them; it holds these two great Globes, the World of Happiness, and the World of Misery, both present, and to come; and so with a Scepter so Potent, it sways the Spirits of Men; as the Divine Spirit, that dwells in it, pleases.

I have thus far given the Nature of *Repentance* in general, that it may be the better understood, what we are now to Discourse: I begin therefore with the first Head: that *Repentance*, which is so Communicated to the very inward sense of mankind, springs from, and hath its whole place in the Redemption of Christ. The Apostle speaks of *Esau*, that he *found no place for Repentance*; there is a proper

per *place for Repentance*. And this, I say, is the Redemption of Christ, that hath laid the *Basis*, the Foundation of Repentance; that hath spread over Human Nature, the notion and sense of Repentance. And where it is truly wrought, the *S*pirit of Christ takes it from Christ, and gives it to the Soul, and it is accepted only in, and through Christ.

It is therefore to be understood, that there had no *Place* been Found for *Repentance*, had it not been for the undertaking of Christ; For Repentance being a rational Act, it must have a Rational Foundation, and Encouragement. If there were then no Mercy, no Forgiveness, no Salvation; there could be no Repentance but that of fruitless sorrow, horror, and despair: the Repentance of *wailing* and *Gnashing the Teeth*: that is, the Repentance that is in Hell, a Repentance without being chang'd or made better. Seeing then Salvation, Forgiveness, Mercy are all bound up in the Name of Christ; For they are no where else; the Redemption of Christ is the only foundation of Repentance, such a Repentance as hath in it a change from sin to Holiness: *David* gives us this great Instruction, Psal. 130. *There is forgiveness with thee, that thou maist be feared*; that *thou maiest be feared* with the Awes, with the Reverences of *Repentance*, there is Forgiveness with thee; there had been no place for such Fear of thee, if thou *hadst been so extreme to mark what is done amiss*, as that there had been *no Forgiveness with thee*.

And this is most evident also in that Doctrin of the Apostle before mentioned, concerning the Repentance in the case of *Esau*: When he had *despised* and *sold* his *Birth-right*, and would after *Inherit*

the

the Blessing, he was *Rejected, or Reprobated* from it; and he *found no place of Repentance*, tho he sought it, that is, the *blessing carefully with Tears*; Heb. 12.17. He found no *Place* of *Repentance*, because he was *rejected*. Whether we understand it of *Isaack's*, or of *Esau's Repentance*, it is much at one: If we understand it of *Esau's Repentance*, finding no place in himself; so it hath this sense; That *Repentance* flies into Despair, if it be not accepted, when we tender it: Or if we understand it of *Isaac* not *Repenting*, when *Esau* wept to procure it, but still fixed the blessing on *Jacob*, it is still the same thing; for if God did not please to accept our Repentance, or himself, to *Repent* in a sense worthy of him; our *Repentance* would be to no more purpose, than *Esau's Tears*, or than the weeping in Hell; we should be *Rejected*, and *Reprobated* in our *Repentance*.

The *Law*, that says, *cursed is every one that hath not continued in all things, to do them*, Gal. 3. and *Do this* in the first Act, and Live, leaves no room for *Repentance*; but the *bringing* in a *better* hope even pardon of Sin, Attonement, and Reconciliation in the Blood of Christ, does, *by this we draw nigh to God in Repentance*, and are not *Rejected* but *Accepted*. *Heb.* 7. 17.

Here then there is Rational Foundation, and Encouragement for *Repentance*; because it shall not be thrown upon, and into Despair; there is *Hope concerning this thing in the Gospel*; let us therefore by *Repentance* press home, and return to God in Christ.

2. Again, *Repentance* is the gift of God, a Grace given by him; If God, *peradventure, will give Repentance*, and, then *hath God granted unto the Gentiles Re-*

Repentance unto Life; Christ is a *Prince and Saviour raised up by God to give Repentance, and Remission of Sins.* So Repentance is a Gift or a Grace; It cannot be Educed, it cannot be drawn out by any Powers of Nature; It is not *of Man*, or of *the Will of Man, It is not of Bloods*: It is not by Derivation, or Descent from *Adam*; It does not run in the Channel of Human Blood. God therefore does not give such Grace in Vain; but when he hath settled a Fund of Pardon, Reconcilement, and Salvation: He first settled that; else Repentance had been in Vain, as the Eye would have been, if God had not first made Light; Light is alone in Christ: He does not give Grace that shall be to no purpose, he gives no man the *Repentance* he will not Accept and Pardon upon: He does not expose his own Grace to Damnation, or to the Flames of Hell; nor does he give any Grace, but in the Mediator, in the Redeemer: So the Redemption of Christ must needs be the Foundation of Repentance; there had never been else the Notion the possibility of Repentance; there had never been the sound, or report of it heard in the World.

2 Tim. 2. 25. Acts 5. 31.

This then being the Foundation, let us take the true degrees of the state of Repentance in two *Positions*.

Posit. 1. God hath written in the very Heart of Man the excellency of this Grace, and Duty of Repentance; that it is not far from him, that he should *go up into Heaven*, or *down into the Deep*, or *beyond the Sea for it*; *It is in his Heart*: So the Knowledg of it is very

Rom. 10.

very near him: God hath also put a Tenderness, towards it, a Flexibleness, he hath made the Soul of Man, the Conscience, and Affections pliable to it: And this, we shall see, is from the Mediator.

I confess, this may seem hard to be understood; seeing Repentance is fitted and prepared for a sinful fallen Creature: Now in that man was at first Created upright, and perfect, and good; and what *was written in mans Heart*, was *written* there in his Creation; what place could there be for Repentance? *Adam* was so *righteous a person* he could *need no Repentance*, why then should *repentance be written in his Heart?*

And yet notwithstanding, we find by experience, and universal Observation; It is a notion very intimate to every mans Soul, and even indear'd to his Thoughts: Every man seems to be glad, there is such a notion, such an Idea in his Soul; and they that hear of it, and know it from Scripture, acknowledg immediately the goodness and reasonableness of it, and rejoyce in it: And tho a man do not fall down right upon the Practise of it, yet he is pleased with the promise to himself, he will at some time repent, and reform, and grow better; and there is proportionably a general Faith, Repentance will be accepted, and the repenting Offender Pardoned. If men are told, they must of necessity change, repent and reform from their sinful courses: If they are perswaded to become other men, they are not so apt to be Angry, but rather say, *They will take a convenient time for it*; tho Temptation carry them away, yet they heartily Embrace the thing it self, as to the assent, and submission, and Acts 24. 25.

and acknowledgment, that it ought to be so. Men are convinc'd, that while they defer to enter into the Practise, that yet they ought to *repent*.

This I assert is through the Grace of the Redeemer; I would therefore endeavour to find out, how this notion of repentance comes to be so very intimate and connatural to mans Soul; and with such a Engraven, Engrafted Hope, and belief of Pardon upon it? How it comes to pass, that the demands of *Natural* Conscience do so wonderfully lead to Repentance; and are like those of *Natural* Justice, and common Honesty; of Soberness, and Temperance, of Truth, Mercy, and Compassion, or whatever is accepted in the World as morally good and excellent; and even as the deep impressions of natural *Religion*, sense of God, and obedience to him? All these give an honour to Repentance, exert and urge the Soul to it. By the same sentiments of Soul, we allow the one, we allow the other also: If the remains of natural Conscience call a man out to the one, they summon him to the other also: And yet all this, I affirm, is from the Grace of the Redeemer. And this I would make out by two things.

1. The Lord Jesus Christ, the *one Mediator*, between the *one God*, and man; who is
1 Tim. 2. 5. *the Light that Lighteth every Man that*
John 1, 9. *cometh into the World*, hath natural
Heb. 1. 3. Conscience under his hand, and *upholdeth all things*, even as Redeemer, by the *word of his Power*: He then bears up that Law of Holiness, engraven on mans Heart in Creation; he holds up that rational Moral Frame; he keeps that Light,

Light, that *Candle* or *Taper of God* in mans Spirit, *that* it may not be a *Lamp put out in obscure Darkness*; Through him therefore, there are remains of that excellent *Image*, wherein *Man was first Created*; even in that *Knowledg, Righteousness, and true Holiness*; so that Man does not sink, either inro that blackness of darkness, an utter Ignorance of God, and insensibleness of him; or into an extreme hatred, and enmity to God, and all Goodness, as damned Spirits do: Here is the great Efficacy of the Mediator, that he shores up, and staies this Law of *Original Goodness* and *Holiness* in *Mans Heart*, that it does not slide utterly away, nor sink.

2. Through the Redeemer, there is yet so gracious an Administration of the Government of the World; the Vengeance of God, his just Indignation and Fury against a sinful World, and against *particular Sinners*, is *restrained*; God *Refrains* himself in, and through Christ; and does not speedily *execute Judgment*: He *Exercises* an *admirable Patience* and *long Suffering*, and *loving Kindness in the Earth. The Earth is full of his Goodness* in the midst of much Provocation; It is of his *tender Mercy* we are not *Consumed*, and *because his Compassions fail not. I am the Lord, I change not*; therefore *you the Children of Men are not Consumed: The Lord is gracious, merciful, long-suffering, slow to wrath, and of great mercy*; And all this is very Visible, *every Man may see it, Man may behold it afar off.* The Heaven and the Earth, the Sun and the Moon, and the Stars Proclaim it; every motion of Nature within

Jere. 9.24.
Lamen.3.22
Malac. 3. 6.
Exod.34.6.
Job 36.25.

Psal. 136. and without us, tell us, *that his mercy endureth for ever.*

Now these two laid together, explain to us how *Repentance* is through the Grace of the Mediator, *written*: even as all natural Religion, and Morality in the very Heart of Man, and discernable by that Light: For when the first Commands and Emotions of *Natural Conscience* are to do the things that are Holy, and Righteous, and Good; and we find, that tho we have violated and perverted the thing that is right; yet we retain a love to those Laws of *Eternal Righteousness* and *Goodness*; we have not lost all sense of them, of desire of likeness to, and agreement with them; thus we find a sorrow in and trouble within us, that we have offended; and that the wrath and justice of the supreme Ruler, and Governor, and Judg of all the World is not so sudden and immediate in his Revenges upon us; but that we have space and time for return to God, and to Holiness: There is by the very same Authority of natural Conscience, that requir'd Holiness in our first Acts, and thereby to please God: a close obligation to return to him by Repentance, and to amend what we have done of evil against him, and to beseech Pardon and Reconciliation with offended Justice: Now when on the other side, the *Patience* and *long-suffering* of God gives encouragement, and even Assurance, he will accept Repentance by his giving scope, space and opportunity for it: Here is great ground for Repentance: For the Soul and Mind of Man finding still in it self that Primitive Love to, reverential sense of Righteousness, and that it cannot bid defiance to it, as lost Spirits do; there immediately rises in it an earnest endeavour to *Self-restitu-*

ſtitution, to reſtore, and recover ones ſelf by *Repentance*; thus that Light given to a Man in his firſt Creation, and the *ſtate of Innocency* (the grace of Chriſt ſuſtaining it by an Univerſal Grace to human nature) does not looſe it ſelf by ſin; but as it points and directs it ſelf, firſt to Holineſs without ſinning or falling from it; ſo it now points and directs it ſelf to *Repentance*, when it hath *fallen by Iniquity*; and, as firſt, it mooves it ſelf to the Favour of God by not offending, or ſinning againſt him; ſo after ſin finding him not preſently executing wrath, and taking vengeance, it beſeeches him to *Receive it Graciouſly*, and to *take away its Iniquities*, that it may not Die: For that God is a moſt good, and gracious, and merciful Being in himſelf is a clear principle in the Law of *Natural Religion*; even where ever God hath not awakened that *Natural Conſcience*, to find it ſelf in the Chains of everlaſting Diſpleaſure, as the Devils and Damned are; againſt whom he *hath in Anger ſhut up for ever his Tender Mercies*; when therefore a man finds, notwithſtanding the ſo great degeneracy, and boldneſs in ſin, that every where *Teſtify to our very Faces*, and that we ſo well know; yet that God leaves not himſelf without ſo great *Witneſs* of his goodneſs, *giving fruitful Times and ſeaſons; filling mens Hearts* with *Food* and *Gladneſs*; and that in Relation to himſelf in particular, he hath ſpared, and forborn, it draws out *Natural Conſcience* to return to him by *Repentance*; For the *riches of Goodneſs, the long Suffering and Forbearance of God lead to Repentance*, Rom. 2. 4.

Hoſea 14. 1. &c.

Acts 14. 6.

Thus the *King of Nineveh* by Natural Light reason'd, even when God had positively declared, *Yet forty Days, and* Nineveh *shall be destroyed:* Surely in that there are forty Days allowed, they are *allowed* as a Quarantine, as a time of Trial and Probation whether they would *Repent*, or not; else why not presently Destroyed? Why *forty Days* delay, if there were not Hope of Pardon in such a *Repentance*; so they *humbled themselves* in that extraordinary manner, and turned to God by *Repentance*; and *God saw it* and *Repented of the evil, he had said, he would do unto them, and he did it not*, Jonah 3. 5. &c.

How much more have the generality of Mankind, against whom no such positive Denounciation hath gone forth from God, and to whom the time of Patience is not so limitted and defin'd: How great reason have they to look upon the time of God's forbearance, as a most *gracious Call, and Opportunity*, and space for *Repentance*.

Thus we see *Repentance*, in some light and sense concerning it, runs through the whole World, so that the very *Heathen*, who have not had, nor so much as heard, many of them of Scripture, yet have great sense of some way of expiating sin, and turning from evil; and the very seeing, God hath made *Repentance* and *Forgiveness* a most necessary and useful expedient of *mutual Conversation* of Men one with another; without which *Human Society* could not support it self; it shews very plainly there is a Mediator between God and Man, a Redemer of lost Man, that hath for the great purposes of his Redemption inlay'd the *Soul* of Man with the intimate and inward notices of Repentance

rance; and that men *shew the work of it written in their Hearts*, and that their *Consciences* accordingly, either *Accuse*, or *Excuse*; to allude to *Rom.* c. 2. 14, 15. and hath given assurance from Providence, and the manner of God's Government of the World; That *Repentance* shall be accepted, and therefore hath given the same motions of *Natural Conscience* to *Repentance*, when a man hath sinned, as to Holiness and Righteousness before sin; and hath manifested them, both alike, *within man*, and hath *shewed it to them*; and by the *visible things* of Human Preservation hath made *clearly known* the *eternal Goodness* and *Mercy*, that pardons sin through the Redeemer, to allude again to *Rom.* 1. 20.

Thus we read in the Book of *Job*, a Book treasuring much of Natural Religion; assisted by such measures of Divine Revelation concerning Christ, as God had vouchsafed to *Job* and to his Friends; very high expressions on this great point, c. 33. 27. *God looketh upon man, and if any say, I have sinned, and perverted, that which is right, and it profited me not; he will deliver his Soul from going down into the Pit, for he will say, I have found a ransom for him, and his life shall see the Light. A man*, any of mankind have just reason to say thus, have great occasion to say so; *I have sinned, and perverted that which is right*, and do find, *it hath not Profited.* It is very near to any man to say so; and if this take place in them, and they do from their Hearts say so, and ratify it by Action; *God looks upon them, he beholds them* with Acceptance, *he Delivers through the great Ransom, Jesus Christ, &c.* It is *repentance to Salvation*; so c. 34. 31, 32. *surely it is meet to be said to God, I have born Chastisement*;

ment; I will not offend any more; That which I see not, teach thou me; If I have done Iniquity, I will do no more. Even according to the sense of Natural Religion, and natural Conscience, *It is meet to be so said to God*; All this is meet to be done. This is even the *Discipline* of *Natural Conscience*, as God is said *to open the Ear to Discipline*, and to *seal Instruction*, c. 33, 16. c. 36. 10.

This is that earnest motion of *Natural Conscience*; to take fast hold of Repentance, to return all it can, after it hath lost its Innocency, Purity and Perfection, of Righteousness and Obedience; even as it should have mov'd, first powerfully and effectually against sin, and to good: and the same motion of *Natural Conscience*, that is to the one, is to the other also; when it is stirr'd up by further Grace from the Spirit of God; and there are generally such motions as argue this work in the Heart, when the Conscience is not depriv'd of sense, Feeling, Vigor, not *twice Dead, pull'd up by the roots, deliver'd up to a reprobate sense*; and when God hath given so great, and gracious Assurance, that Repentance shall *find Place* for it self; That this state is not Hell, either in regard of the height of Wickedness or unpardonableness; it is an easy and very Intelligible Declination of Conscience from the *Azimuth*, the highest point of Innocency to the next point, Repentance: which by the righteousness and obedience of the Redeemer shall transcend the very first heighth; But that indeed is known by Revelation, and not by Natural Light: But take Repentance, as it is the necessary reserve after sin, and that God hath provided it a *Place*; so it is near, and even next to *Natural Conscience*.

Posit.

Posit. 2. The second position I lay down concerning Repentance, and that gives the truest degree of its Elevation through the Redeemer, is; That the word of God in the Old and New Testament gives the clearest and fullest knowledg of Repentance, and of the Divine Spring of it; the grace of God in Christ, and the blessed operation of the Holy Spirit through his Redemption: Repentance therefore is found to be one of the principal Doctrines of Scripture, whein it is conveyed unto us under all the variety, and complex of Notions, that can express so great a point to us, *viz. remembring, bethinking, turning, converting, renewing, amending, searching and Trying our ways, turning to the Lord, bringing forth fruits meet for Repentance.* The Revelation of the word of God beyond all expression excells *Natural Knowledg* concerning it: It opens to us the *great Prince*, the *Redeemer* and *Mediator*; who gives it a place, a possibility; he is the *Prince*, whom *God hath raised up* to make this supreme Donation, *repentance, and forgiveness of Sins*, and blesses in *turning us away from every one of our Iniquities*: Scripture opens to us that great and blessed Spring, and efficient of it, *viz.* the true grace of God; and the blessed Spirit is the efficient of it; It lays before us the great motives of it, the sense of the favor and goodness of God who will *have mercy*, and *abundantly Pardon*; seal'd to us by so great an *Attonement*, as the *Blood of Jesus speaking better things than the Blood of* Abel; and on the other side, a dread of him, *who is a consuming fire*; *the living God*, into

Acts c. 5. 35. c. 3. 26.

Esa. 55. 7, Heb. c. 12. 24. v. 29.

whose hands in his wrath and displeasure, *It is a dreadful thing to fall; the wrath that*
1Thes.1.10 *is to come*, and ever to come; it gives us all the qualifications of it, Repentance with the *whole Heart*, *turning from all our evil ways*, and all the *evil* in our *evil ways*; it moves us with all manner of Applications, that may stir us up to it; commands, exhortations, counsels, Threats; it never leaves
Ezek.18.30 speaking, and crying out to us, *Repent*; it says to us, *Repent, and turn*
Matt.4.17. *your* selves; so *Iniquity shall not be your Ruin*: It preaches, *Repent*, for the
Ezek.18.30. *Kingdom of Heaven is at hand*; it even weeps over us, that we would
Luke 19.42. do it; *Turn you, turn you, for why will ye Die?* It weeps, when we have not known, *even we, in our day the things of our peace*; It offers it as the only remedy against Eternal Misery; Repentance is advised expresly to five of the *seven Churches*, Revel. c. 2. c. 3. to shew the universality and necessity of its use: It is one of the great principles of the *Doctrine of Christ*, Heb. 6. 1. and thus Repentance is the most Native, Domestick Doctrin of the Word of God, and of the Gospel of Jesus Christ; so that what is found in the Light of Nature, serves to these lower purposes only:

1. It serves to the purpose of Human Order, Government, and preservation of the World from falling into a perfect Hell; for were there not some sentiments of God, of his Mercy, and readiness to forgive, tending to make men better; were there not a sense of the goodness of Righteousness, Temperance, Mercy, and of all Virtue;

not

not only as what we ſhould firſt be, but alſo, what we ſhould endeavour to return to, when we have Fallen; were there not ſuch a thing, as Vicious Men being reſtrain'd from running into utmoſt exceſs and extremity; and as, being reclaimld, corrected, reform'd, moderated, and cultivated by precepts of *Natural* Religion, *Wiſdom*, add *Morality*; all which flow from, and are ſpecimens of the Scripture Doctrin and grace of Repentance; the World would be a ſtye of ſenſualiſts and impure Creatures, wallowing in bruitiſh, and worſe than Swiniſh Luſts: And did not this Notion ſweeten men one to another, the World would be a Deſert or Wilderneſs of Savage, and Wild Beaſts, tearing in peices one another; and both ways a Hell of a World.

2. Hereby God will juſtify himſelf in the condemnation of the *Pagan World*; that they have not only the *Law Written in their Hearts*, but ſo much of the Goſpel alſo, as this great notion of Repentance Teaches; For when the Reſpit of *forty Days* imported it to the King, and City of *Nineveh*; why ſhould not that Patience, wherewith God governs even the *Pagan World*, Preach Repentance to it? Why ſhould they not be *led to* Repentance by the *Witneſs* they have of God, and of his goodneſs in giving them fruitful times and ſeaſons, and filling their Hearts with food and gladneſs; which he would not *leave himſelf without* in his great Wiſdom, and Righteouſneſs, as well as Mercy and Grace? How does this *riches of Goodneſs, Long-ſuffering*, and *Forbearance, if not lead them to* Repentance, juſtify their Condemnation; who after their *hardneſs and Impenitent Hearts* Rom. 2.3.4.

Hearts Treasure up to *themselves wrath, against the day of wrath?* So that as *Nineveh* shall *rise up in Judgment* with those, who *repented not at the Preaching of Christ, the greater than* Jonah; so it shall *rise up in Judgment* with other Heathen Nations, Cities and People, who might by the same proportion have been argued to Repentance; so that tho God hath in his supreme Dominion and Justice, thought fit to deny them, what Christ says, They would have *repented in Sack-cloth* and *Ashes* upon; yet even by the standard of *Nineveh's* Repentance, they're not Repenting by that Light they have, will be Condemned at the *manifestation* of that *righteous Judgment* of God the Apostle speaks of in that forenam'd, Rom. 2.

3. The great Goodness of God, in Christ, giving the Notion of *Repentance* into the Heart of Man; (seeing the Original of whatever is worthy, or Excellent in *Man*, is but a *Transcript*, or Copy taken from the supreme Excellency and Goodness) hath thereby dispos'd the Heart of Man to a *Readiness to forgive*, one *man to forgive another*; and thereby to be engaged to an *Acknowledgment of Offences* one against another: to desire *Pardon*, and to offend no more: Wherein much of the *Peace* and *Happiness* of Humane Nature, in this *present state*, is supported and preserv'd: And herein, and by these very mutual *Repentances* toward, and *Forgivenesses one of another*, is there a greater Illustration of the Grace and Goodness of God, in *Pardon and Forgiveness* upon *Repentance*, and thereby an *Invitation, Encouragement*, and *leading to Repentance* towards God. For in that the *Gospel-Command*, to *forgive them*, who having *trespassed against us*, tho

seven

seven times a day, turn again, and say, *I repent*: and that if we *forgive not men their trespasses*, neither will our Heavenly Father *forgive us*: Our Lord both appeals to the *Sense* of *Mankind*, and *excites* and *encourages* unto *Repentance* towards God, in hope of Forgiveness; as well as to *mutual Repentances*, and *Forgiveness* for the *Peace* and *Good of Mankind*; to which our Lord had great Regard in all he said, and did.

4. The Natural Light God hath given concerning *Repentance*, and the Sense in Man's Soul concerning the *Goodness* and *Reasonableness* of that Grace and Duty; upon which the Redeemer hath pointed the Law written in the Heart; is as a Ground, and Rude Draught, that the *Knowledge* of *Repentance*, by the Word of God, and *Divine Revelation*, accomplishes, and fills up; and that the Spirit of God plants his Supreme Operations upon; even as *Sanctification* is engrafted into that *Sense* of *Good* and *Evil* that is found in the Soul of Man; and those Irritations, and Provokings of Natural Conscience, to do the Good, and fly from the Evil.

For thus Jesus Christ hath, as our Creator and Redeemer, our Preserver and Mediator in one, taken Care to secure a *Remnant, and Remainder*, of whatever was excellent in his first Creation; that it may be taken hold of, and be applied to in Redemption.

And thus I have endeavoured to discourse the *Ground-work* and *Foundation* of this *Grace, Duty and Doctrine* of *Repentance*; That it is all setled in the Grace and Mercy of God in the Redeemer, without which it had been an utter Impossibility, and there had

had been no more, nor any other *Repentance*, than what is in Hell. I come therefore to the Second Head:

Head 2. Here is plainly laid down to us the great *Elaboratory*, or *Instrument* God hath prepared in infinite Wisdom, and Grace, and *in-laid* the Soul with in order to *Repentance*: *Godly Sorrow*, or *Sorrow after*, and *according to God*, worketh down, or brings into Effect this *Repentance*: This God hath prepar'd as a Natural Affection of it self, and in its own General and Original Form, fit to such a purpose; and then God sanctifies it to this Great

Acts 4. 12. Purpose, to *work this Repentance to Salvation, not to be repented of.* It is an immediate *Instrument in the Hand of God*, to operate under his Spirit, to so great an Effect: Of this I shall discourse in Three Generals:

General 1. I begin therefore with a *Description* of *Sorrow*, first, as it is a Natural Affection, or Passion of the Humane Nature; and then as it is sanctified by God, or as it becomes a *Sorrow after God*, and is fitted to so great an End and Purpose; and as it is so, it is counterdistinguish'd to *worldly Sorrow, that worketh Death.*

General. 2. I will consider the excellent Use and Service of *godly Sorrow*, to so great an End and Purpose, as *the working Repentance to Salvation.*

General 3. I will open the Wisdom of God, and the *Reasonableness* of his making use of Sorrow, and fitting it as *after himself*, or *according to himself*, to so great an End and Purpose; and that according to the very *Reason* and *Nature of Things*, it could not be

be otherwise, but that *godly sorrow* must be so made use of above, and before any other *Affection*; and that it becomes him, *by whom, and for whom are all things* so to make use of it.

General 1. For the *Description* of this *Affection* of *godly Sorrow*: First, as it is a *Natural Affection*, or *Passion* of the Humane Nature; and then as it is sanctified by God, or becomes *Sorrow after God*, and is counter-distinguish'd to the *sorrow of the World*, that *worketh Death*.

Sorrow then, as it is an *Affection*, or *Passion* of the Humane Nature, must be considered Two ways; and each of them must be applied to the *Sorrow* that *works Repentance*, or to *Sorrow according to God*; and so a different and opposite Sorrow to the *sorrow of this World*.

1. Sorrow, that is a Humane Passion, or Affection, must either begin in the Body, and so passeth from the Soul, and ascends up to the Spirit of a Man; or it begins in the higher Region, the Spirit, and descends by the Soul into the Body, and makes Impressions suitable to its own Nature there; and the Body is govern'd according to this Affection, and to its Place, Estimation, Power with, and Interest in the Spirit.

Now indeed *all Affection*, and even *Passion*, to speak most strictly and properly, is in the Spirit; For it is all one to matter, how it be used; or into what Form it is made to pass: or out of what, or in disjunction from what Form it is forc'd to move. So that All we feel, by way of suffering, or Enjoyment, is by the Spirit's having a Pleasing, or an Afflicting Sense of Things: But this I wave, as not so necessa-

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ry to the Practical Discourse of Repentance I intend. It is plain and certain, the sense of some things begins in the Spirit; *viz.* those things which are proper to the Narure of a *Spirit*, and which are so, proper to a Spirit, whether it dwelt in a Body or not: But yet when the Spirit is affected with them, because it inhabits a Body, the Affection of the *Spirit*, even whether the Spirit will or not, works upon the Matter and Frame of that Body; and thereby the Truth, and Reality of the Spirit's being affected, is discovered to it self; and it may also be thereby discovered to others: On the other side, there are Passions, or Affections, that the Spirit is affected with, as finding it self mov'd and concern'd; as that Frame of Body, wherein it dwells, is either more or less fitted for its Enjoyment of it self in that Body; or put, quite out of Order; or is in pain, and afflicted so, as to afflict the Spirit: And both, and each of these is in some Degree serviceable *to godly sorrow*, though the first is the Chief and Principal in *godly sorrow*.

1. The Spirit of Man affected with the *consideration of sin*, as it hath all *the Reasons of sorrow in it*; as it is a foul, and impure, and shameful thing; and as it is an Offence against the Holy, and only Wise and gracious Majesty of God; and as it brings Wrath, and Ruine, and Condemnation upon it; contemplates, considers, and weighs those *Reasons*, and thereby finds it self affected with *sorrow and affliction*, as if it were after the manner of a *broken Bone*, or *bruised Flesh*: Thus we read of *a broken and contrite Spirit*; and of those who are *bruised in Spirit, and grieved in Spirit*; and of a *wounded and a troubled Spirit*; and of *a sorrowful Spirit*: And this when

when it eyes God, as a Father in Christ, Gracious, and Good, and ready to be Reconcil'd, and to forgive, is *a true godly Sorrow*, or a *Sorrow after God*: For it is in the *True Region of godly Sorrow*, the Spirit; and it hath the Right Sense and Affection, even such *an apprehension of God*: And such a *Sorrow* the Spirit communicates to the Body in which it dwells, so as to make the Appearance of it Solemn, Humble, and Lowly: It denies it those *Ornaments* or *Refreshments*, that it self at other Times desires for it; it bridles, and curbs *its own appetites* and *desires* of *pleasure and satisfaction in it*; it humbles it by *Fasting*, it lays it in the Dust, it keeps it waking, it dissolves it into Tears; and if it be very great, as sometimes, it dries up the *Benign Juices of it*, and it carries all the Marks of the Spirit so affected. And because these arise from *a sorrow within, after God*, God is *pleased with them*, and *accepts them*, as *signs* of such sorrow, and calls for them.

2. The *Sicknesses*, or *Wants*, or *Pains*, or *Notes of Disgrace*, that the Wise, and Holy Providence of God sends sometimes upon the Body, that make it *an uneasie*, or *a dishonourable Habitation of the Spirit*: These the *Spirit* takes Notice of with *troublesome and unquiet thoughts*; the *thoughts* being in a *Motion, a Conflict*, and *Agony*; if by the Grace of God, they are guided to search the *Causes of these Strokes on the Body*; and finds them to be *an offended Justice, a provoked and displeased Holiness*, upon the account of *Sin and Iniquity*; and that it apprehends These are but the *Beginnings of Sorrows*; and that they are *Indications and Fore-bodes of Wrath to come*, and of *further Judgments* from Heaven, even at the present, upon both *Body and Spirit*, if there be not that course

taken

taken, of *seeking Pardon and Reconcilement in Christ*, and *turning from Iniquity*: These *thoughts sanctified*, and *conducted by God upon himself thus*, upon the occasion of *outward affliction*, become that *sorrow after God*, of which the Apostle speaks, and often works *that Repentance to salvation, never to be Repented of.*

Thus Scripture very often speaks of *Outward Afflictions*, made serviceable *to Conversion*, to *returns to God*: *Famine*, and *Pestilence*, and *War*, and *Captivity in the Land of Enemies*, are Represented in the Prayer of *Solomon*, as *great Motives*, and even *procuring*, and *exciting Causes* of *Humiliation*, *Bethinking our selves*, *turning to the Lord.* The Afflictions of Men are often spoken of by God, and used as Arguments to such Resentments as call to *Self-judging*, and so to *reforming*: Even often not only in the *Old* but in *the New Testament*: We are *Chasten'd of the Lord, that we might not be condemned with the World*; *Affliction yieldeth the peaceable Fruit of* Righteousness to them, who are *exercised thereby*, 1 Cor. 11. 31. Heb. 12. 11.

Both these Operations of *godly sorrow*, seem to be Represented with a great Elegancy, and Holy Eloquence, *Job* 33. V. 14. the first, when this Sorrow begins in the Spirit of a Man, and Thoughts arising therein. God speaks once, and twice; in a *Dream, in a Vision of the Night*; He *opens the Ears of* Men, *and sealeth their Instruction*; *That he may withdraw* Man *from his purpose, and hide* Pride *from* Man: *He brings him to such* Humiliation, *as keeps him from going on in his former purpose.*

Again

Again when sorrow begins in the Body, *v.* 19. *He*, a man, any man upon whom the methods of God for Repentance are so laid; is *chastien'd with pain upon his Bed, and the multitude of his Bones with strong Pain; so that his Life abhorreth Bread, and his Soul dainty meat; his Flesh is consumed away, that it cannot be seen, and his bones that were not seen stick out; yea his Soul draweth near unto the Grave, and his Life to the Destroyers; if there be a Messenger with him, an Interpreter one among a thousand, to shew to man his uprightness, then he is gracious unto him*, and saith, *deliver him from going down to the Pit; I have found a Ransom; his Flesh shall be fresher than a Childs; He shall pray unto God, and he will be Favourable unto him; and he shall see his Face with Joy, he will Render unto man his Righteousness.*

And now *this sorrow*, thus *after God*, sanctified thus, to have Respect to God, and carried out after him, is Counter distinguish'd; it is most different from the *sorrow of the World, that worketh Death.* The sorrow, that hath no higher spring, than this *World, works Death*; that is, however the Mind, or the Body be Affected; when it does not mount up to a consideration of God, offended for sin; when it does not seek pardon of him, and Reconciliation to him in Christ; when it only pores upon the things of this World, and agitates it self about them; it runs down into the dead Sea of Sorrow, that *weeping*, and *wailing*, and *gnashing* of *Teeth* that is in Hell. It is an Idolatrous Sorrow, arising from an Heart deeply set on this World, and glewed to it; and so goes down into the Vault and Pit of eternal Sorrow: It tends to the Death of the Body; it brings down the *Head to the Grave*: It

tends to wear, and grind bodily Nature to the Dust; every such sorrow not after God, that hath no tincture from him on it; If it be not Antidoted by *sorrow after God*, and by Repentance to Salvation, It tends to eternal Death, and is the Inlet unto it; For it is certain, all sorrow here, that comes from Heaven, ascends up to Heaven, as Water ascends as high as its Spring; But that which is of a terrene, earthly Nature, sinks down to the Center, which is the *neathermost Hell.*

I come now to the second Head, to shew the excellent use and service, sorrow after God, yeilds in this wise, and holy preparation of it by God to that Repentance *to salvation, not to be Repented of.*

1, In that, so great, and principal an Affection of the Soul is given up to God; It hath an use, and a service to steer the Soul to God; For the Affections are, as the Rudder of the Soul, as the Helm of it, guided by the judgment, as by a Pilot: And these affections are all in a Linck, and in a chain: If any one of the principal Affections are mov'd, that mighty Vessel of the whole Soul is turn'd this way, or that way by a very small thing, as it may seem; even by one Affection, because all are joyn'd and united with it: For where Sorrow goes, Love goes, because sorrow is for the want of some good, the Souls desires; If then sorrow *be after God*, and for Holiness; It assures, the Soul hath a springing Love for God and Holiness, and in the distance it apprehends it self from these, it laments. Where sorrow goes, there hatred also goes: For sorrow arises from some evil that the Soul hates and abhors, that

that preſſes in upon it: In ſorrow *after God*, ſin, and the wrath, and diſpleaſure of God, is, what the Soul hates; and it finding theſe near, and cloſing upon it, it ſorrows and laments that *they may be caſt out* and removed. And how do theſe, the Love of God, and hatred of ſin *work to Repentance?* And thus alſo it might be ſhewn, How *Fear*, *Hope*, *Joy*, *Delight* move as ſorrow moves. The Apoſtle knowing with what a ſtrength, and force, and preſence the Affections move, writes to the *Coloſſians*, c. 2. To *ſet their Affections on things above*: For if the Affections are ſo ſet, the Spirit and Soul will be ſo ſet, and therefore the whole man will be ſo ſet. On the contrary, the *ſorrow of the World* carries the ſtrength of the Soul, the Affections on the World; which not able to ſuſtain and bear up an Immortal Spirit, it often deſtroys the Body by Violence; and leaves the Soul to ſink alſo, the Spirit to fall down from God, which is the Death of it.

2. The Affection of ſorrow, is the Affection that is moſt properly converſant about ſin, and the conſequences of it; the wrath, and diſpleaſure of God, the curſe, and evil. Now then, as ſin is a departure from God the fountain of Life, and happineſs, the ſupreme good, and ſo uſhers in, and introduces all unhappineſs: ſo *ſorrow* that is after God, begins in the apprehenſion of God, and of his Law; and ſo deſcends on all the evil conſequential, or following on the loſs of God: But the *ſorrow of the World*, not beginning with God, fetters it ſelf with the Evils which preſs upon it, with relation to the preſent World; which can never be well removed without removing the principal cauſe, ſin, and the diſ-

displeasure of God for it: But to this the *sorrow of this World* hath no regard, and so is never cured, but becomes of a peice with the sorrows of the second Death: For so all sorrow here not Healed by the *repentance to Salvation, not to be repented of*, (which Heals the *sorrow after God*) becomes one with the sorrows of Hell, and *everlasting wailing*: By godly sorrow therefore, sorrow is made to be its own Death, and Plagues. *For working repentance to Salvation, never to be repented of, when it is sorrow after God, it is the Destruction of all sorrow.* For it can be no longer, but, as Scripture speaks, *sorrow and sighing shall flee away, and there shall be no more sorrow.* As it came in by sin, so by sin Repented of, and Pardoned, it for ever ceases, and vanishes away: So sorrow is conversant about its proper object, and cause, and it hath the great effect of removing it self; and of it self loosing it self in that Joy, that follows upon the *Salvation* of that *Repentance* it self hath wrought; which must needs make an end of Sorrow, or Perfects it into it self *never to be Repented of.*

3. The serviceableness of *godly sorrow to Repentance*, is, that this Affection of all the Affections, or Passions of the human Soul, is that which makes it wise, and considerative; seeing *Repentance then, that is to Salvation*, is a most Wise, and prudent grace; This Affection of sorrow is most preparatory, and contributary to it. The sorrow after God is no Ignorant, or unreasonable Passion, or Affection; call'd *Attrition*; no superstitious Pennance, or ceremony of Sorrow, not a mere softness, and dissolving into Tears; not any desultory Passion, that falls into some *morning Dew*, or as it were

were, *heat Drops*; but a deep inward trouble, that we have offended God, and sinn'd against him, and endangered our selves to Eternity by our sins: And however, there may be at first some sudden stroke, or Impression, and a Passion upon it, that may go off; yet it is indeed a spring that dis-embogues it self through the whole course of a Christians Life: There is a sorrow, and a relenting of Soul, that is a soft Dew, or Distillation from the Soul upon it self, that makes it very tender, humble, and Apprehensive of the Evil of Sin; of the Ingratitude, and unthankfulness of having sinned against God, and given Offence to the Eyes of his Holiness, and of his Glory. And as this arises from understanding, so it begets understanding, and close Consideration; It is observ'd in Nature, that sorrow and sadness encline to Wisdom, and attentness of Mind; *Vexation gives understanding*, is a saying: And hereunto the wise King *Solomon* agrees, *sorrow is better than laughter. It is better to go to the house of Mourning, than to the house of Feasting; for the Living will lay it to Heart. And by the sadness of the Countenance, the Heart is made better. In the day of Adversity consider*, that is the proper season of it; Generally, our Mirth and Rejoycing is too light and flashy; it scatters, and sets the Spirits in wandring; I said of *Laughter, it is Mad*, and of *Mirth, what does it?* As the *crackling of Thorns under a Pot, so the Laughter of Fools is Vanity.* Sorrow is like a shade that congregates, and gathers up the Spirits to think, and weigh, and poize things. Sorrow loves solitude, and so the Repenting Person is described; *he sitteth alone,* Eccles. 7. 3. &c.

and keepeth silence, because he hath
Lam. 3. 28. *born it upon him.* Vanity, and folly, *the pleasures of sin, that are but for a season,* cannot endure the tediousness, and melancholly of an Hour alone: And this is the unhappiness of mankind, they cannot endure to be alone, and to speak with themselves; *I hearken'd and heard, but no man*
Jerem. 8. 6. *spake aright, or said, What have I done?* We are so naturally for Diversion, They that are not so mad, as to to be for the roar, and madness of Company; yet they cannot be content, without what, we call Divertisement and Merryment, and cannot endure sorrow and sadness.

Let us now but ask our selves, whether we think *Solmon* was a Wise Man, or not; and whether he was not in circumstances of greatest advantages to rejoyce in all the Pleasure, Mirth, and Enjoyment of this World? which he calls, *Laying*
Eccles. 2. 1. *hold on folly*; while yet he *acquainted &c.* *his* Heart *with Wisdom* to understand, what was the utmost amount, or to be had from all the Entertainments of that kind: And when he assures us, as he does, that *Mirth* is but *Madness*, and the *Laughter* of this World so unreasonable; that no Man can tell, what it serves for, or to what purpose it is; and that he so much commends sorrow to us; let us then take Counsel with our selves, whether he spake wisely, or not? And what shall we think of the words of our Lord, *Luke 6. 21. Blessed are you that Weep, and you that Mourn; and, woe to you that Laugh.* Now it is not to be supposed that so

Good

Good, and so Merciful, and so Gracious a *Saviour*, as our Lord Jesus Christ is, should envy to man any thing, that could be to the Good, and Welfare of his Nature. But he knew how much the Carnal Joy, and Mirth, that is so common, and so much valued among Men, lavishes out those Thoughts, and Spirits; and that Time, that should be laid out upon so serious, and great things, as *Reconciliation to God*, *Pardon of Sin*, *Newness of Heart*, *and Life*; and that *Sorrow*, and *Mourning*, and *Weeping* are prepared by God, as fitted in their Nature to make us more Grave, and Pondering of Things; and that being Sanctified, and in the Hand of his Grace, are made use of to bring us home to himself: For when men are under sadness, finding the prints of the Wrath, Justice, and Displeasure of God upon them, they enquire after the Reason; Their sins, as to *Joseph's Brethren*, come to their Remembrance; They are provoked to move to God by *Humiliation*, *Confession of Sin*, *Prayer for Pardon*, *Desire of his Grace*, *and Spirit to enable them to Reform*; they enquire into his word, how they may *cleanse their way*, *order their Conversation aright to please him*; they are moved to consider by these drops, and Touches of Sorrow, what that state of sorrow without Banks or Bounds or Bottom is, where there is *weeping*, and *wailing*, and *gnashing of Teeth*: They are taken off from that Pride, and Self-Conceit; they find so little in all things here below, and in this present State, that they enquire for those better, and greater Things that are Above, and in Eternity: When sorrow, that disposes to strong, and serious enquiries becomes *sorrow after*, *and according to God*; Oh!

how excellently does it work? How
Lam. 3. 40. do men *search, and try their ways that they may turn to God.*

Now because of the Order, that God hath plac'd sorrow in to all these great Effects; therefore our Lord pronounc'd a Blessing upon *Weeping*, and *Mourning*. For else he loves our Joy, when it is Spiritual; he commands to *Rejoyce in the Lord all way*; and again he *says*, *Rejoyce*: He
John 15. 11. spoke many great things, that *our Joy might be full*; that he might fill our *Mouths with Laughter*, and our *Tongues with Singing*. But our carnal, our sensual Joys, he knows, are our Death, and Destruction; he knows we are in no better case in our prophane, foolish, sinful Laughter, than they who are stung with the *Tarantula*, and Dye Laughing: Thus we have greatest reason in the *midst of such Laughter* to be *Sorrowful*, and the *end of that Mirth will be heaviness*: Thus it will be *bitterness* in the *latter end*, therefore he warns us of it before, and in greatest Love to us, declares a *Woe* on such *Laughter*.

But now to conclude this particular, *The sorrow of the World*, How different a thing is it? For tho it causes Thoughts and Enquiries, yet it is only how to be rid of the Worldly Causes of Sorrow, and it turns only to Worldly Remedies: And it is very often in a rage at the causes it finds; and when either the Remedies are not to be found, or fail in their Success, it is in a Rage, and flies out too often against God, and Providence, and so it *works Death*: It begins that Hatred of God, that Blasphemy, and Rage, that is in Hell; or if it does not thus, it is a sullen, despondent, unactive state

ſtate of Mind, that ſhuts, and ſeals up all Activity; like the *Night wherein no Man can Work*; and ſo goes down into utter *Darkneſs*: It either ſay, *This evil is of the Lord, why ſhould I wait any longer?* Or like *Cain*, My *Iniquities are greater, than can be Forgiven*; and ſo haſtens out from the *Preſence of God*; or it recoyls upon it ſelf, as *Saul*, *Achitophel*, *Judas*; or the Heart under the Power of it *Dies as a ſtone* within it ſelf, as *Nabals Heart died within him*. Thus it every way *works Death*, becauſe it hath nothing to do with him, who is the *Fountain of Life*:

John 9. 4.
1 Kings 6. 33.
1 Sam. 25. 27.

For the Being of God is infinitely happy, and bleſſed, and all light, and luſtre; and in him is no *Darkneſs at all* of ſorrow as not of Sin; he therefore when *ſorrow* is after him, ſprings a Light into it; that whereas, the Dark and Black part ariſes from ſin, and the ſinful Creature; yet becauſe it is after him, it ſhall never ſet in the darkneſs of Death, and Hell; It receives from him as a Tincture of Holineſs, ſo a Tincture of Life, a Ray and Beam of it; It works *Repentance unto Life* and *to Salvation*, and ſo it ſprings up after into Joy in his Favour, in the Light of his Countenance, in the aſſurance of his Love.

But the *Sorrow of the World* is like a Night, that no kind of *Light at all Enlightens*: Like the Night *Job Curſed*, it does not turn to the Light, becauſe it is not turn'd to God; and ſo is a ſhade of Hell, before Hell it ſelf, a valley of the *ſhaddow of Death*: and the horrors of it are the beginnings of the horrors

rors of Hell: As therefore Carnal Joys are *sparks of our own kindling*, Esay. 50. notwithstanding which we shall *lye down in sorrow*, even so is *sorrow* not *after God*, as a black shade of our own.

4. The service of *sorrow after God* to *Repentance unto Salvation*, is, that it breaks, and forces asunder that sinful Frame in our Hearts, of sin, and contrariety to God, and to Holyness: The very Natural Affection of sorrow loosens, and Divides the Heart, from that which is the Cause and occasion of such sorrow: Because that great Self-love, the force of that Law of Self-preservation is so strong upon us; that seeing sorrow is an Affection, that stands in an enmity to our Peace, Comfort, and Enjoyment, and to our Life it self; if it be extreme, or too long continuing; we therefore come off from what is the occasion, or that gives reason to our sorrow; though we had exceedingly lov'd it before. This we find in all Cases, and through the whole Nature of Things; when therefore sin, and loss of the favour of God because of it, is made by the grace of God the just Reason, and most sensible, and prevailing reason of our sorrow; It dissolves the Frame of sin in our Heart, that had been before compact, as the Adamant, and as the *neither Mill-stone*; Now this sorrow dividing, and separating between sin, and the Soul; it brings forth that *broken* and *contrite Heart*, that *God will not despise*.

Again, This sorrow is a spiritual melting, softning and dissolving Thing. It separates the Soul every particle as it were from other; so that it is supple, soft, and ready to take any figure, that God, would

would have it take; It brings the *Soul* to quick, and lively sense, which is as it were *taking the stone out of the Flesh*, and *giving a Heart of Flesh*; It is that *Spirit of Grace*, of Ingenuous sense of our Ingratitude, and unworthy carriage towards God, mentioned before out of *Zech.* 12. and *Ezek.* 36.

Hereupon the *Apostle James* presses to a great *Mourning after God*, or exercise of *Godly sorrow*, James 4. 8. *Draw nigh to God, and he will draw nigh to you*; *cleanse your hands you sinners, purify your hearts you double minded*: How should this great Self-Purification be Effected? By *being Afflicted, by mourning* and *weeping*; *by having the Laughter turned to Mourning*; *and the Joy to Heaviness*: This *Godly Sorrow*, like washing and rubbing the Hands with Water, and the close Application of it, softens and loosens the Filth that cleaves so close, adheres and sticks so fast to the Hands. And it arises from that Love, and Compassion, that is seated towards our selves in our own Natures, which, when it is by the Hand of Grace pointed aright; It is made a mighty Instrument, a mighty Efficacy for Conversion, and Repentance; because when our great Disgust, our Sorrow and Self-Affliction is pitch'd upon sin, we cast it off, as that, which is the reason of our sorrow; and that stands in our Eye, as hateful, loathsome filth, and impurity, that we can by no means endure; and therefore we say to it, *get ye hence*, Oh! you Foul and abominable *Lusts*, *what have I any more to do with you?*

But more particularly, two ways this Godly sorrow works to Conversion, Repentance, Self-Purification.

1. By

1. By being so prevailing upon the *Soul*, as to drink up all the impure, and unholy Affections in our Hearts. God giving it therefore by that his *Spirit of Grace*, and ingenuous sense, an ascendency, a superiority over all other Affections in the Heart, at this time, he is working Repentance; it drinks up all the pleasurable sensual Affections in a Man: when *a man is in bitterness, as one is in bitterness for his first Born*, and for an only *Begotten Child*; He hath no more Appetite nor Emotion of his Spirits to Lust, and Sensuality, and sinful Pleasures, than such a one hath to do the usual Entertainments, and Pleasures of Life; when God therefore calls for this sorrow, he looks upon it as a great Offence; when there is *slaying of Oxen, and drinking of Wine, lying upon beds of Ivory, Chaunting to the sound of Viols, Inventing Instruments of Musick, &c.* like David; when there is *putting on Apparel*, and the Furniture of Pride: For then he commands us, as he did the Children of *Israel* after the sin of the *Golden Calf*, *to put off their Ornaments, that he might know what to do to them*, whether they should, as true Penitents, be spar'd, or destroyed in their Impenitency; And indeed when any are under the power of this *Godly Sorrow*, in such a posture to *Repentance*, all such Ornaments are nothing; All such pleasures are quite out of Taste. The *Soul* hath no relish of them.

Esay.22.13. Amos 6. 3. &c.

Exod.33.5.

2. Godly sorrow thus made an Instrument in the Hand of Grace for working Repentance, hath by that its ascendency and superiority, an engagement upon

upon all the other Affections with it self, to the *working Repentance* also; this the Apostle shews in the very next words to these, we are Discoursing upon, 2 *Cor.* 7. 11. For *this very self same thing, that ye sorrowed after a Godly sort; what carefulness it wrought in you,* how great is the care and sollicitude it works in all, that so sorrow, to get out of their Sins, and to return home to God? What *Apology* for *Holyness*, for *God*, and against *Sin?* what *Judgment* against sin? What *Fear* and *Awe* of God striking to the very Heart of sin? what vehement desire after God, after true Grace, and perfect Reformation? and this boyling up to *Zeal*, or the heigth of Desire; that Powerful Religious Affection, under the Operation of which a Man cannot *bear Evil*, no, not for a moment. And lastly, there is an *holy Revenge* upon sin, *Sathan*, lust, even a man's sinful self; by which the Irreconcilable Hatred to every sin is Discovered, and a Monument of that Hatred set up in the Soul.

Thus works *godly sorrow to Repentance*; but the *sorrow of the World* having nothing to do with God, with sense of his Displeasure for sin, with sin, as so great a reason of sorrow and trouble; the Spirit remains in all its former Frame of union to the world, and to sin; and so with the whole state of sin, and of the World, and of sorrow, it sinks down to the center, to the place of sorrow for ever; For when sorrow that is the Instrument of God in working *Repentance*, does not prevail to that God's end; it more certainly sinks down to its Center, and that with great Violence; as we see in those fore-nam'd Examples of *Cain*, *Esau*, *Saul*, *Ahitophel*, *Judas*, who not *sorrowing to Repentance* went down

down with greater violence to the *Chambers of Death* and *Sorrow*, even everlasting sorrow.

5. The efficacy of *godly sorrow to Repentance*, is, that it makes the Soul very humble before God; the natural effect of sorrow is to meeken, and bow the Spirit; *heaviness in the Heart of Man makes it stoop, Prov.* 12.25 the guise and mein, or Posture of sorrow, *is* to *bow down the head like a Bull-rush.* The *Hipocritical* mourner does so, to imitate true sorrow, *Esay.* 58. 5. Now this indeed, except it turn to God, and have Relation to him, is the meanness and pusilanimity of a Man; but it is the true greatness of Mind to lye down before God, and *Tremble in his Presence*, as the melted Metal trembles and quivers before the Founder: This dissolving, melting Efficacy of *godly sorrow* is that, which turning to God makes the Heart *submit it self*, as the Apostle *James* speaks in the same Context, c. 4. 10. *Under the mighty hand of God, that he may lift it up*; it says to God, *Lord what wilt thou have me to do?* It says, *what shall I do to be sav'd?* What shall I do, what shall I do in obedience to God? It *treads softly before God*, as if it said to him, Lord, which way wilt thou have me to go? Which *Ahab* doing, tho not with a perfect Heart, receiv'd some degree of Favour by, 1 *Kings* 21. 27, 29.

Acts c. 9. 6. c. 16. 30.

Now this Humility, how acceptable is it to God! How yeilding to his Command! *God gives grace to it*; God looks off from *Heaven and Earth to look to that man that is of a contrite Spirit, and trembles*

Esay. 66. 2. c. 57. 15.

bles at his word: He that is the *high* and *lofty one*, that *dwells in the high and holy Place*, and *Inhabits Eternity*, will *Dwell* also with *the humble spirit to revive the Spirit of the Humble. This sorrow hides Pride from man*, as the expression is in *Job*, and so fits it to all *holy returns to God* by *Repentance*: It *withdraws man from his purpose*: It changes the purpose of Man; that which was the full purpose of the Heart before, was to cleave to sin, and the world, now the *heart cleaves* to God with its *full purpose*. Job 33. 17. Acts 11. 13.

This *humble broken Spirit* is the *Sacrifice of God*, *the Sacrifice he will not despise*, because it is ready to yeild up it self in all obedience to him. Psal. 51. 17.

But the *sorrow of the World*, not eying God, nor having regard to him, never changes the Heart, nor Life into obedience to him; and so leaves a man in the sameloft undone state; and so becomes *desperate* Sorrow and *Anguish*, as the Scripture calls it, *Esay* 8. 22. and may be most fitly described by *Jer.* c. 4. 28. *They are all grievous Revolters; they are Brass and Iron; they are all Corrupters; the Bellows are burnt, the Lead is consumed of the* Fire; *the Founder melteth in vain; for the Evil of the Heart is not pulled away; reprobate silver shall men call them, because the Lord hath rejected them.* When God therefore, as the great *Founder*, Casting men as into the *Furnace* of sorrow, they are not purged from Evil; the *Melting* is in vain, and they are therefore *Rejected* by God, as *Reprobate Silver*. When Sorrow and Affliction, which are as the *Chirurgery*, or Blood-Letting of the gracious Hand of God, Effects

Effects nothing of Good; it is as the Corruption of the whole Mass of Blood, and is certainly to Death.

6. When sorrow is placed upon offence against a Person, and upon unthankful, and disingenuous Treaty of him, there arises a Love and Compassion to that Person, a shame to offend further; a resolution to make him all the reparations we are able, and the greater the *Bitterness*, the greater the *Effect*: And though these cannot be properly placed, as issuing from the Creature towards the Creator; yet Scripture representing God, as hath been said, Grieved, Peirced, press'd with Sin, it represents the grieved sorrowing, relenting sinner, so Affected, as if there were an Ingenuous, even Compassion and Love towards God the Creator; and unwillingness so to grieve, and provoke any further; It represents therefore the highest degrees of *Bitterness*, and a sorrow as for a *First Born*, and for an *only begotten Child*, or *Son*; or like that most compassionate *Lamentation* for the excellent Prince *Josiah*, *slain at Megiddo*, that was so continued a sorrow, as to be spoken of in *Lamentation to that day*. as Scripture uses to speak; now seeing Repentance it self, as hath been shewn in the general Nature of it, hath so much of this; The sorrow, that is Affected like it, is most fitted, and prepard to work it; and it is so blessed by God to work it; whereas the *sorrow of the World* is like *Clouds* without this *Rain of Heaven*, and *Wells* without this *Water of Salvation*, and therefore settles, as into the *Lake of the*

Zech. 12. 10.

2 Chron. 25. 25.

second

second Death, and smells of its Brimstone.

And thus far *I* have proceeded, to make out the serviceableness of *godly sorrow*, or *sorrow after God, that works Repentance to Salvation never to be Repented of.*

General 3d. I come now to the third General, concerning sorrow for Sin, *viz.* To shew the Wisdom of God, and the Reasonableness of his making use of sorrow; and fitting it, as *after* himself, or *according* to himself, to so great an end and purpose; and that according to the very Reason, and Nature of Things, it could not be otherwise; but that godly sorrow must be so made use of above, and before any other Affection; and that it *becomes him, by whom are all things, and for whom are all things*, so to make use of it.

1. There can be, according to what the Apostle says, no other object of Rational, Intellectual Sorrow, but only the loss of the Favour of God, or his displeasure for sin, or subordinated to it; which makes it *sorrow after God.* For if on one side the sorrow so plac'd, and fix'd, hath so blessed Effects, that he that so sorrows, receives no injury by it, but so great good, *as Repentance to Salvation, never to be Repented of*; that it is not so much Lost, as chang'd into *Fulness of Joy*, and so perfected; and on the other side, that sorrow laid out on any other object, (which is *sorrow after the World*) *works Death*: Then it must needs become the wise, and gracious God, *of whom, by whom are all things in bringing many Sons to Glory, to bring them to Perfection*, by such a sorrow as this.

For if God was pleas'd to make such a Rational, Intellectual Nature, as man, that might, though made Holy, fall into sin; It must needs be, that it must have a fitness to turn it self with sorrow upon such an evil, and reason of sorrow, as God offended and displeas'd for sin; supposing a man, by that sin had not lost either the use of his Understanding, or not lost the sense of God, Holiness, and Goodness; seeing if it did not lye Dead, and Benummed, or strongly diverted and turned off from its Object; or that God does not appear an Irreconcileable Judg, and Revenger, and give up man to the wickedness and rage of Death. It must so turn.

Whenever therefore God by his grace in Christ, and by his Spirit, turns any sinner to himself, and stirs up those Powers of understanding, and Conscience after himself; The very order of the Creation of God Requires, that the understanding and Natural Conscience, and Affection of Man should be turn'd upon him, displeas'd by Sin, by this humble sorrow of Love; even as upon his wrath, and Vengeance, with a sorrow of Pain, Fear, and Terror; so that both the *Bondage of Fear of Death*, and the *Reverence of godly Fear*, and Love move to this sorrow, and the wise order of Things settled by God, cannot allow it otherwise.

Heb. 2. 15.

On the other side, if the turn of the Rational Nature, and Affection, be drawn out upon the sense of any evil with trouble, and dislike, and reflection on its disagreeableness and inconveniency, and yet its pressure upon it; which is sorrow, grief, and sadness; it must either be turn'd upon God offended, and displeas'd by sin; or it is to no purpose

pose of good, that there is such a Passion or Affection in man: For if it be plac'd on any other object, it is but sorrow of this World, how just so ever, in regard of any evil of suffering, it may seem to be: It is but *sorrow to Death*, and so of no good at all to us, but evil, till it be deriv'd into a higher and more excellent Channel: So that it may be said of this *sorrow*, as *Solomon* says of *Laughter. It is madness, and what doth it?* And in place of *Thorns crackling under a Pot*; It is as the *slow Fire*, of too near agreement with that of *Brimstone* of the *Lake*: It is not of any merciful or gracious use, but for the manifestation of the wrath, and displeasure of God against sin. Eccles. 7. 2. &c.

2. Let us consider seriously, what Jesus Christ our Lord suffered under the sense of sin; and then think whether it be reasonable; that the whole should fall on him, and none of the drops, and end of it, come to us, and so be *fill'd up by us?* We should never read that part of Sacred History of the *Agony of Christ*, but we should deeply take it to Heart, Luke 22.44. *He being in an Agony, Prayed more earnestly, and his sweat was as it were drops of Blood*: Christ was not at this time seiz'd upon, and in the hands of those that Crucified him, but was in perfect Meditation, in an entire solitude of Thoughts: He was in Contemplation of the great evil of sin, and of the wrath and justice of God upon it: Col. 1. 24.

We may then say, *Dyed Christ as a Fool? Or was Christ in an Agony*, as a Fool, or as a weak person?

Did he not purſue the true Reaſon of Things? Did he not follow ſin by his holy and wiſe conſideration of it from its beginning to its end? Did he not ſee it, as God looks upon it, and as the Nature of ſin requires, it ſhould be looked upon? Did he not behold it in the ruin, and damnation of mankind, in the everlaſting horror of Conſcience in Hell? If not, why this Agony? Did he not behold our ſins in all the aggravations of them? Elſe why was our Lord under a ſorrow, that no ones ſorrow was like to it? He might juſtly ſay, to all that Read of it, behold, *was any mans ſorrow like to mine?* Ought we not therefore, though we cannot ſuffer, as he did, nor to ſuch an effect of Suffering? Yet ought we not to be Conformed to our Head? If theſe things were *done in the green Tree, ought there not to be a Conformable Senſe of them, upon us, who are as the dry Tree,* and much more reaſonbly to be ſo affected?

3. The great diſadvantages that come upon the profeſſion of Chriſtianity, in the want of this *godly ſorrow, preſs for it.*

1, Either Men reſt and center in a falſe Repentance: The *fallow ground* of the Jerem. 4: 3: Heart is not truly *broken up,* ſo that they *ſow on the Rock, or among Thorns,* and *build in the Sand*; and their Repentance is not this Repentance, the Apoſtle ſpeaks of; they do not go down to the bottom of the Heart, nor dig deep to find the Springs of true Repentance:

2: Or;

2. Or, 2dly, Suppose the Repentance not False; such are yet in Danger of Falls after Conversion; for no man is so truly, and continually afraid of sin, as he that hath found the smart and evil in profoundest sorrow for it.

3. There is Danger, when *godly sorrow* hath not had its *perfect work*, there should arise after perplexities of Conscience, either upon the surprisal of outward Afflictions, or on the *Death Bed*; and sometimes with great Agonies, because we have not gone through the exact course of Repentance in *sorrow for sin, and after God.*

4. Oftentimes God leads through outward Chastisements, to bring us through a more solemn sense of sin, and the evil of it; and to closer acts of *self Judging*, and more exact Reformation of our Hearts and ways.

4. That we may be under the full efficacy of *godly sorrow*, God hath made that gracious promise, *Ezek.* 36. 25. *That he will take away the Heart of Stone, and give the Heart of Flesh*: Thus that *Adamantine* and *nether Millstone* Temper is removed, and a soft *tender Heart*, that fears the first approach of sin, is Introduc'd.

It may seem an objection against this Doctrine of sorrow for sin, as if the pressing of it is a Derogation from the *Blood of Christ*, and the fulness of his *Redemption*; as if his *sufferings, sacrifice*, and *satisfaction* were not enough, without our sorrow, as a kind of Penance.

But this I shall endeavour fully to remove hereafter, as the same Objection may seem to lye against the whole *Doctrine of Repentance.*

I will therefore conclude this part of the Discourse, *viz. concerning sorrow for sin by giving some practical inferences by way of Application from it.*

Infer. 1. Let us be content to *suffer in the Flesh*, as the Apostle *Peter* speaks, 1 *Peter* 4. 4. by deep sorrow for sin and *after God*, as it were the *Death of the Flesh*, and of the corrupt part; that we *may Live according to God in the Spirit*; *arm your selves with the same mind, that was in Christ*: Be willing to be as Condemned, and *put to Death* in the sense of sin; desire to know Hell, and everlasting Misery as he did, in your own sense of it; he went down to Hell in the Contemplation of it, though not Locally: Let us be in the Κοινωνία, in the *Communion* in the *Fellowship of his* Phil. 3. 10. *Sufferings*: It is better to know it now, and here, while it may be escap'd, than to know it hereafter; when there will be a gulf between it, and the state of Life, that cannot *be passed.*

Infer. 2: Let us possess our selves with the mighty Reasons and Arguments of *godly sorrow*, the Motives, and inward operative Influences of it; the serious consideration of the great evil of sin, the foulness of it, the dishonour, the neglect, the contempt of God, that is found in it; the unreasonable *ingratieude*, and *unkindness* of it to the *Lord our God*, and to *Jesus Christ the Saviour*, and *Redeemer*;

deemer; but especially let us earnestly beg that Spirit of Grace, and Ingenuous sense, that may cause us to *be in bitterness, as he that is in bitterness for his First Born*; that we may thus *sorrow after God.*

Infer. 3. Let us sweeten to our selves, that which may seem very harsh, and contrary to Flesh and Blood; this *sorrow after God*; with the consideration of this; that Christ hath established a Blessing upon it, the blessing of an everlasting *Consolation*, Luke 6. 21, 25. *Blessed are you that Mourn, and that Weep; for you shall be Comforted*: And on the other side, *there is a Woe on them that Laugh now*; *Consider*; *Christ the Captain of our Salvation*, and all the Saints of God have passed through the *Vally of Baca*, this *Valley of weeping*, the way to the *Heavenly Jerusalem*, while the mad roaring merry World are going that broad way down to Destruction: This works that *Repentance to Salvation never to be Repented of.*

Head 3d. I come now to the *Third Head in the Doctrin of Repentance*, and that is to Discourse the true Laws and Rules of Repentance, the Frame, and the true constitution of Repentance; the Motives, and considerations for it; the signs and evidences of true Repentance; all which must needs be very great; in that, it is *Repentance to Salvation*, not a false, or counterfeit Repentance, or but *to be Repented of*; not to be recall'd, revers'd, or repented, but to be confirm'd by progressive, repeated Acts, and renewals after Falls, even till it lays hold of *Salvation.*

General 1. In the opening the grand *Doctrin* of *Repentance*, as on this head, I shall endeavour to guide the Discourse of it, by keeping to the strict, proper and precise Nature, and notion of Repentance; For I know it does not really, and substantially differ from other grand Evangelical Notions of a through change of Heart, and Life; as *Regeneration, the new Creation; a new Heart, a new Spirit: the Laws of God put into our* Jerem. 31. *Hearts, and writ in our minds, that* Ezek. 36, *we may never depart from him; the Heart of Stone taken out of our Flesh, and having Hearts of Flesh; a being caus'd to walk in his statutes and judgments, and to do them:* His *fear put into our hearts and his spirit;* Psal. 19.12. *within us;* It is Mortification, and 19. Sanctification; It is Conversion, and turning to the Lord; *a being cleans'd from secret sins and kept back from presumptuous sins, a cleansing our way, by taking heed thereto according to the word of God; the ordering our* Psal. 119. *steps in his word, that no Iniquity may* 133. *have dominion over us:* Nay, It differs not from Faith in the Blood of Christ by any Essential Difference; from seeking Pardon and Reconciliation by Faith in that great Attonement, and Sacrifice; nor from the *Love of Christ, constraining* all those, who *Live*; that is, have their Lives given to them, through his Death, *to Live to him, who dyed for them*: All these are, as I have said, Essentially, and substantially the same: But yet there is a very Distinct, and even *Critical* consideration of Repentance, that I shall apply to in the present Treaty, under these three heads.

Parti-

Particular 1st: Repentance carries always a Notion of severe, and rigorous Acts in relation to our selves upon account of our Sins, and high Offences against God:

Particular 2. Repentance imports very close, and particular Negotiations, and Transactions with God in Relation to Forgiveness; and such, as express our particular shame, and sorrow, that we have offended him; and earnest desires, that he would shew to us, that he is at Peace with us, and hath Pardon'd all, that is past in Christ:

Particular 3. Repentance is a hearty an universal Change of our inward Thoughts, Counsel, Purpose, and Design; and of our outward Conversation, out of a true, and real Hatred, and dislike of what we have been, done, and chosen; and a Love, Choice, and Delight in what we have not been, and have not done, nor delighted in.

Particular 1. Repentance consists of many great, and severe Acts in Relation to our selves; upon Account of our sins, and High Offences against God; under which I will in every one of them, shew the great excellency, and usefulness of this duty, and the acceptableness of it to God.

1. The seriousest, closest, and most deep examination of our Hearts, and Thoughts, and Lives, so as to know them, and to sit in Judgment upon them, is found in true Repentance: This is a wonderful Power, and grace that God gives, when he gives Repentance; that a Man shall be made to sit upon himself, and to call himself to an Account,

to

to *search himself*, as it were, *with Candles*, and to say, *what have I done? To search, and to try his ways, and to turn to the Lord*, to think of his *ways, and to turn his Feet to God's Testimonies; to declare his ways in God's hearing*; and because his own search cannot be close, and exact; to cry out to God, Psalm 139. 23, 24. *to search*, and *to try him, and to lead him into the way everlasting:* And this is performed by *laying* a mans Actions to the *Line* and *Rule* of the *Law of God*, and entring into the particulars of every Command; of every Age, and, as much as may be, every great and remarkable Action.

Now this is evidently a very supernatural efficacy; for we see how afraid we are all of it; a Man in this way of Inquisition, and Visitation of himself, is in a manner, as afraid of himself, as he is of God; and hides himself from himself, even as from the Eyes of God; it is true, when men are in the cariere of sin, they are bold enough with themselves; they *devise mischief upon their Bed, the secret Thought and Heart of every one of us is very deep in sin*; and we know it, and are willing enough to know, we know it, when all is of a Peice; to go on in sin: But when a Man finds himself coming, as a Judg upon himself; he is presently aware of himself, and desirous to hide himself from himself, and to start away from himself; when any therefore come to say to themselves, I will find out all the secret ways of my own sinful Heart, of my Pride, of my Lust, of my Hipocrisy, of my Deceit, of my Formality, and vain shews in Religion, and the worship of God; that I may Reform all, and cast out all that is evil

evil: I will be known to my self, even the worst of my self I will make known to my self, to hate and to loath it; we may certainly say, It is very hopeful, God is giving *Repentance to Life*: For I would not walk in Disguise, under a Vizor, and a Mask to my self; we hear therefore so often this Voice of Scripture, *Examin your selves, prove your own selves, know ye not your own selves?* except we are in a state that as to its present, is reprobated by God. 2 Cor. *So let a man Examin himself, let him prove his own work.* Gal. 6.

There are certainly many Truths of God, and parts of Religion, and of the Action, and Duty of it, that are more smooth, and agreeable to Men of Reason, and Ingenious Temper; that do not, though seemingly complyed with, search the carnal unregenerate Heart to the bottom: These therefore will not give such Evidence of the Truth of Grace, and of the mighty Operation of the Divine Spirit: But this Duty of Self-examination, it can serve no Carnal Interest; so far as a man is led in it, he is led by the mighty Hand and Power of God: For in this Point, he is else ready to be *Merciful to himself, to spare himself.*

When God causes a man to search himself, that what is lowest, and at the bottom in him, may rise up; when he makes a Man pursue himself, and all his sins, till he can find none that he hath not had his Eye and his Search upon; surely, there is nothing that more assures a sincere work of God upon a mans Heart, nor nothing, more than the want of this, Discovers Insincerity.

2. In

2. In true Repentance there is an Authoritative and down right Self-Judgding, a Condemnation of what is Evil, and contrary to the Word of God, and the Laws of Holiness, and Rules of the Gospel of Christ; In Repentance, a man must plainly say with, and in the Authority of God upon himself, *Thou art the Man*, Thou art such a sinner, such an unclean, sensual, voluptuous Person: Thou art such a Covetous, Worldly, Griping, Extorting Person: Thou art such a deceitful, unjust Cheat, or Lyar: Thou art such a Hipocrite, that art more afraid of the Eye, of the judgment of the censure of Man, than of God: Thou art he, that chooseth any, or such, and such a *Sin*, rather than *Affliction*: This plainly, and in the Name of God, and of Conscience, that is made a Judg within a Man, and the Soul hearing it with Terror, and Awe upon it, is the true Work of Repentance: This is a severe Discipline, a day of Terror indeed upon the Soul, when it is carried home by the Hand, and Finger of God.

2 Sam. 12. 1. *&c.*

Now this Scripture calls a *Judging our Selves*, and this *Self-examination*, and *Self-judging* are recommended to us, as what would save *Gods Judging us*: If we would *judg our selves*, we should not be *Judged of the Lord*; and surely if it be done to the purpose, and so as strongly to affect the Heart; it is a very great Effect of the Spirit of God, and of Christ, *convincing of Sin, and of Righteousness, and of Judgment*; And I should rather choose it, as an Evidence *of the Grace of God*, than some

1 Cor. 11. 31

John 16. 8. *&c.*

some *fair appearances*, that corrupt Nature can better bear.

3. In *Repentance* there is a real Trembling, and Afflicting, and Grieving, and Shaming a Mans self; a smiting on a Mans Thigh, a being *Asham'd and Confounded by bearing the Reproach of our ways; a loathing our selves, an abhorring our selves in dust and ashes; a not opening of our Mouths in any self Apology, or Justification, but a smiting on our Breast, as so great sinners, as the chief of sinners.* This is the true, and real work of Repentance in this part of it: This is a truly Spiritual Penance, in comparison of which all imposed Bodily hardships are nothing; and yet *if God* lays *Affliction* upon us, though it be very severe; there is an *Acceptance of the Punnishment of our Iniquities.* Lev. 26.41.

Oh! that God would enable us to these secret Acts upon our corrupt selves, *to rend our Hearts, and not our Garments, to Sacrifice to God broken Hearts, and contrite Spirits, to Tremble at his word, to humble our selves*, and to lye down before him, with our very *Souls* and *Spirits*, as well as to roll our Bodies in the Dust. Oh! that God would give us these proofs of true unfeign'd Repentance.

4. There follows in a true *Repentance*, a real execution upon our corrupt, impure selves, a *cutting off the Right Hand*, Mark 9.43. *and the Right Foot, a pulling out the Right Eye, a true Spiritual being put to Death, a slaying, a crucifying our selves in the Flesh*, that we may *Live to God in the Spirit; a suffering the Spirit of Judgment*

Judgment, and of Burning, a salting the Sacrifice, not only with *Salt*, but with *Fire.*

Now All these Things are of great use, as they are Acknowledgments of the Righteous Judgment of God, due to us in our Eternal Condemnation, as they are Judging our selves to the very Fire of Hell; As they declare the exceeding Evil of Sin, and the Foulness of it; as they shew us the absolute Necessity of a Redeemer; as they lay a Foundation of separating our selves from sin, and of the utter Hatred of it. And lastly, They are such, as must needs result from Rational Nature, endued with most powerful Principles of the Law of Righteousness, Knowledge of God, and of his Righteous Judgment, written in the *Hearts* and the *Thoughts* he hath made; the Conscience he hath created, either for *Accusing* or *Excusing*; and especially all these mightily set home by the power of the Spirit of God; that so he may have, though not *Real Satisfaction* from the *Sinner*; for that is *alone from Christ*; Yet such an *Honorary satisfaction*, and *Acknowledgment*; as is due from a sinner, even in his very Soul, and from the bottom of his Heart; in the *Day*, wherein the Lord is *pacified towards him*, that *flies for Refuge to the hope set before him.*

Particular 2. The *second Particular* in this Head, concerning *Repentance*, in the *strict consideration* of it, is, *That it imports very close and particular Negotiation, and Transactions with God, in relation to Forgiveness; and such, as express our particular shame, and sorrow, that we have offended him; and earnest Desires, that he would shew us, that he is at peace with*

with us, and hath pardon'd all that is pass'd in Christ.

Under this I will Discourse these following Particulars:

1. In *Repentance*: The Humble, Repenting Soul casts it self down in the most lowly, and Self-abasing Acknowledgment of sin, and confession of it. Scripture therefore points so much at *Confession*: *He that confesseth, and forsaketh*: He must first *confess*, and then *forsake his sins*, and *he shall find mercy*, Prov. 28. 13. And *David* describes a *Penitent*, as one, *in whose Spirit there is no guile*: that is, he makes an open, sincere, hearty Confession. This is one Branch of the Description of the *Blessed Man, whose Iniquities are forgiven, and whose sins are covered*; and to whom *the Lord will not impute Iniquity*: And after, it follows, *I acknowledg'd my Iniquity unto thee, and my sin have I not hid: I said, I will confess my transgression unto the* Lord, *and thou forgavest the Iniquity of my sin*. But before I did this, and while *I kept silence, thy hand was heavy upon me*; so that *my moisture was turned into the drought of summer*, Psalm 32. 1, &c. *I acknowledge my transgression, and my sin is ever before me*, Psalm 51. 3. *Ezra thus made confession*, c. 9. So *Nehemiah*, c. 9. So *Daniel*, c. 9. And the Apostle, *John*, Ep. 1. c. 1. 9. says, *If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness*. Thus we see how much Scripture puts upon *Confession* throughout.

Now *Confession of sin* is not accepted of God for it self: For what can we suppose, the Relation of our

our sins can be to God, the *Eyes* of whose *Holiness*, and *Glory*, are so *provok'd* by our sins? But he hath only Regard to us, that we should in hatred of our sins, and of our sinful selves, expose them with hatred, and abhorrence of our selves; and because we are resolved to have no more to do with them, we discover and detect them, without any thing of *Guile*, without any *Reserve*: For, as the Expression is in *Job*, when we *spare our sins*, we *roll them under our Tongues*. The more therefore we confess them with trouble of Mind, and in bitterness of Spirit, and with Resolutions of having no more to do with them, the more acceptable is our Confession to God; because thereby our Confession the more attains God's Ends, and what he is most pleas'd with in our Confession. For therein is our sincerity, when we confess sin, because it is Reasonable to expect we will not be reconcil'd to the sins we confess: For that is for *the Dog to return to his Vomit*. Confession of our sins, with Loathing and Abhorrence, is *vomiting them out of our mouths*. And therefore to *return to them again*, is to return to our *Vomit*: and Confession is like Washing and Purifying our selves: To retturn therefore to the sins we have confess'd is *wallowing our selves in the mire*, after *washing*. This seems so Reasonable, and even Necessary, that when it is first said, *He that hideth and covereth his sins, shall not prosper*: Then, he that *confesseth, and forsaketh, shall find mercy*. It is supposed, if any Man does not *confess*, he will not *forsake*; but if he confesses, he does it in order to *forsaking*. But yet because Men are so apt to deceive themselves with Formality, and to think, God may be so put off, and pleas'd, he adds; He that not only

ly *confesseth*, but does that which is so necessary with Confession *forsakes*; *shall find mercy*.

Thus *Solomon*, all along his Prayer, joyns many Expressions, that are the undoubted Acts of *sincere Repentance*, together with the *Confession of sin*. And if Confession be thus joyn'd with Sorrow, Shame, Trouble, Hatred of sins and utter separation from them; it could not deservedly fall under that Ridicule, and Contempt, that prophane men put upon it; as if it were the telling God only the Story of our wicked Hearts, or Lives: But without other sincere, effective Powers of Repentance, it too justly *falls under that Reproach*; but any such *Reproach, our Lord will return upon us, and our Confession.* 1 *Kings* 8.

2. In *Repentance* there is an earnest and most vehement, but also most humble Application to the *Throne of Grace*, in Jesus Christ, for Pardon and Reconciliation; and with such a Continuance and Perseverance, as till there be some Answer, that God is our Gracious Father in Christ; that we hear the *Joyful sound*, that *our sins are forgiven us*. It is not only that *common* and *formal way of asking Pardon*, whether we mind it or not; but to make it our Business, the Aim and Design of our Souls, till we receive some gracious assurance, that our Desires are answered, and our Pravers heard. The truly Repenting sinner *sitteth alone*, and *keepeth silence*; that is, he is in a *waiting*, and *earnestly expecting posture*; He *putteth his mouth in the dust, if there may be hope*; He saith of God, He *is my portion*; he hath promised pardon, *therefore will I hope in him*: For indeed the Lord is *good to all that* thus *wait for him*; to *the soul that* thus *seeketh him*: It is *good therefore*

for a man, that he both hope, and *quietly wait for the salvation of the Lord; It is good for a man to bear the Yoke in his youth:* Till God is pleas'd to say to him, *Be of good cheer, I am thy salvation: Fear not, I have blotted out thy Transgressions as a cloud, and thy sins as a thick cloud:* When they are *sought for, there shall be none;* and though they are *search'd for, they shall not be found.* For thus the truly repenting sinner *follows hard after God:* Repentance is a Grace on purpose for the suing out Pardon and Reconciliation. And because it is moved and acted by Faith, it seeks this Pardon in Christ, and through the Mediator, by whom alone *Repentance hath place,* and *from whom alone the Notion of it springs,* as hath been shewn: Thus *David* in his Repentance *renewed,* through the whole *Psalm* 51. *repeats* and *redoubles his prayer for pardon;* as if he would not cease, nor be quiet, till he had the assurance of it: He turns himself therefore every way to God, and all the Efficacies of his Grace for Pardon, and with a Respect to the Blood of Christ, under the *Hyssop.*

Particular 3. In *true Repentance,* the Soul makes *Full and Firm Resolutions of New Obedience,* and *Amendment of Life;* and such as are ready to issue out into Action; and this through the Grace, and Power, and assistance of the Divine Spirit.

And herein, indeed, is the very great Point of *Repentance,* and that gives Evidence to the Truth of all that goes before; When there is such a μετα μέλεια; such an *after sollicitude,* and *serious affli-*

afflictive Concernedness for the *sinfulness and unholiness of our former Actions and Life*; that we can no longer endure that State, or Course, in regard of the very *anguish*, and *trouble of Thoughts* upon us; as it also issues into a strict Care and Government over all our Future Actions, to keep them within the Holy Rule and Government of the Word of God, the Laws of Holiness, and of Obedience to him: And herewith is joyned [a] Μετάνοια; such an *After-mind*, such an *After-counsel*, such *Second Thoughts* as change the *whole Purpose* and *Manner of Life*: such an engaging the Heart to *approach to God*, So that the True Penitent is prepared, and actually *brings forth Fruits meet for Repentance*, and *amendment of life*.

[a] Matt. 3. 8. Jere. 30. 21. Acts 26. 20.

There is a *turning from Darkness*; that is, from the whole Night of Ignorance, Injudicious Mind, Unholiness of Action, Sinfulness of Life, under a continued Night, and *Darkness*; to *Light*; that is, to a *true sound Judgment and Mind*, even the *Spirit of a sound Mind*, and rightly *Inform'd Understanding*; to an high and *perfect sense of things*, and to an *universal Holiness, Purity and Cleanliness from all filthiness of Flesh* and *Spirit*; and so a *perfecting of Holiness in the fear of God*: a just Account of the Time *past*, as that which may have much more than *sufficed*, to have *wrought the Will of the Gentiles*, and to have spent in the *Lusts of our Ignorance*, and now we are wholly Dedicated to God.

2 Cor. 7. 1.

This is the Noble Grace of *Repentance*, that is, indeed, *to salvation*, and *never to be repented of*: So wonderful and admirable a Contrivance of the Grace of God, and such an Illustration thereof, that *Angels*, even the *whole Heaven*, *Rejoyceth over one sinner* that *repents*, more than over *Ninety Nine just persons that need no Repentance*: That is, there is a greater Resplendency, and shining out of the Glory of the Divine Compassion, and Efficacious Power of his Spirit in *Repentance*, than even in an Innocent State. It is the Joyful Astonishment of Angels and Saints: They adore, and *throw their Crowns before God*, even the *Crowns of Angelical Perfection*; and adore the Infinite and Incomprehensible *Mystery of the Divine Will*; that when the sinning Angels had no allowance of *after*, or *second thoughts*; of *after-care*; or *judging better*, of an *after-mind*, but are under Final Impenitency, and in *Chains of Darkness*, to the *Judgment of the Great Day*, *when* Repentance to Life *is granted to men.*

Luke 15. 10.

The Lord hath been pleas'd to bring out of that *Reprobate Silver* in it self such *Vessels of Mercy*, which *he had before Prepared to Glory*; making them by *Repentance Vessels meet for the masters use, prepared to every good Work*; and who herein yeild this great Glory to Righteousness, and Holyness, that upon full Judgment and Experiment made; They imcomparably prefer Holyness to all the *Pleasures of Sin*, that are but for a *season*; and choose even the bitter Draught, if I may so speak, the bitter Waters of Repentance,

Jerem. 6. 30.

2 Tim. 2. 21

tance, before the Intoxicating Cup of the *Pleasures of Sin* that are *but for a season*; and stand for ever obliged and deeplyest indebted to *true Grace*, that not only their after thoughts, and Judgment in Repentance are accepted; but that they are Retriev'd by the Efficacious Operations of it to *Newness of Life*.

General 2d, I have thus far open'd the Nature of Repentance, by considering the strict, and precise Notion of it, and shewing how excellent, admirable, and even noble a Grace, this Evangelical Grace is, even in that strict and precise Notion: I will now go on to consider it in the excellent motives, and Incentives to it; that will further shew the excellency of its Nature, and then the signes of its Truth, that it is Repentance of the true Alloy; the truly excellent Nature under that great sign, *It is Repentance to Salvation*, and that is *never to be Repented of*, which is the Second General under this Third Head in the Doctrin of *Repentance*.

Particular 1. I begin with Motives to this true Repentance, wherein I Record these following, of which I will but briefly speak, having already comprehended much of them: And as they are motives, so they are to be look'd upon as the highest means, and instructions, fitted by God for Repentance; and the Soul accordingly is to apply and stretch forth it self in the use of them.

1. The principal, not Motive, but *Mover* is the Supreme Grace and Operation of the Divine Spi-

rit, who sits as a *Refiners Fire*, and *Fullers Soap* within the *Temple* of the *Soul*; is a *Spirit of Grace, and of Supplication, a Spirit of Judgment and Burning, washing away the Filthiness of the Flesh, and of the Spirit*; The divine Spirit is the great Superintendent of the Grace, and Work of Repentance, by his inward Motives, and Overshaddowings of the Soul; For seeing Repentance is the *Gift and Grant of God*; the Divine Spirit, that is the *Power and Finger of God*, must needs be the Supreme Operator: What the Love of God is the Fountain of in the Divine Operation; that the Spirit of God, by whom, the last Operation, and Effect is in every thing perfected, is the immediate Hand and Finger that brings it to pass; and so what Jesus Christ is a *Prince to Give*; that which is his, the Riches, the Purchase of his *Redemption*; *his Spirit is sent, he sends him in the Fathers Name, to take of it, and to give it to his Redeemed.* Repentance therefore being the Purchase of the Redemption of Christ, he gives it as the Fruit of that Redemption, and whence else should Repentance arise? For except by vertue of the Redemption of Christ, it were Created and Born with us, It is not in any Created Power to raise, or to bring it forth; That belongs to the all Creating Power: That Christ hath shored up the Moral Faculties so far, as to preserve the possibilities of Repentance is Evident; and to his Glory be it declared; That by him the same motions and endeavours, that Natural Conscience hath

Malac. 4. 2. Zech. 12. 10 Esay 4. 4.

Acts 11. 18. 2 Tim. 2. 25. Luke 11. 20.

John 16. 15.

to

to Holyneſs, and Righteouſneſs before ſin; the ſame it hath to Repentance after ſin; and ſo even as in ſinning, ſo in not Repenting the Impenitent Sinner is moſt righteouſly Condemned.

But even as a Man cannot exert, nor put forth his Faculties to Holineſs, and Righteouſneſs before ſin without a Regeneration, and new Creation; even ſo can he not after ſin, either, as it is habitual in his Nature, or as he is fallen by innumerable Actual Sins, return by Repentance, except by the ſpecial Aſſiſtances of Divine Grace, and Almighty Power.

For ſurely, as nothing lies for ever in a ſtate of nothing, except an almighty moover gives Being from himſelf; ſo Impenitency lies for ever in a ſtate of Impenitency, except an infinite Spirit of Grace give Repentance to Life; which ſhews, that mankind ſtands in no other ſtate for Repentance, than it does to Holineſs, and Righteouſneſs; There is that preſerv'd in him, that ſhews the goodneſs of both, and moves him to both; but how to Perform in either he finds not, but as he is Aſſiſted by Infinite Grace, and by an Infinite Spirit: And this ſhews Supremacy of Grace, diſtinguiſhing between thoſe, to whom it *gives Repentance unto Life*, and to whom it does not give; even as it deſtinguiſhes between thoſe, to whom it gives Regeneration, Renovation, new Creation to Holineſs, and Righteouſneſs; and to whom it does not give.

For except theſe, even Repentance, new Creation, Regeneration, were ſo by Chriſt communicated to our very Natures; that every man had them by the very Grace of continuing Creation; except he

Loſt it for himſelf (as *Adam* did Original Righteouſneſs for himſelf, and his Poſterity) which no man will dare to aſſert; it is ſo evident to the contrary; elſe what is not, never will be; and what is at Reſt will never move, except an Almighty Mover give it Motion.

For though, it is true; the Engrafted Notions of Righteouſneſs, and Holineſs, firſt; and then of Repentance in caſe of ſin, or Fall have a Reſidence in the very Spirit of Man, or Human Nature; except utterly quench'd by a Malice even Diabolical as in the ſin againſt the *Divine Spirit*; yet they cannot riſe beyond themſelves to true Repentance, without a new Donation from God and Chriſt by the Holy Spirit; and only ſhew the exceeding firſt Corruption, and Degeneracy of Human Nature and aggravate Condemnation, in that they reach not that end, they ſhould reach to, nor indeed to their own utmoſt poſſibility; but men are condemn'd, and depriv'd of further Grace by not improving the *Talent* given to them, ſo far as they indeed might.

But from all this it ariſes, that the Supreme Mover in true Repentance, is the Holy Spirit of Grace; and if there be any appearance of Repentance, that is not a Repentance given from the Divine Spirit; it is not the *Repentance to Salvation, not to be Repented of*, but a ſemblance and Counterfeit only of it.

Now in this point, I have been the larger, becauſe I had not before ſpoken to it: I ſhall but juſt name theſe following, becauſe I have before comprehended them in former Particulars.

2. The

2. The ſenſe of our own loſt condition without Repentance is generally the firſt motive to Repentance; in which regard our Lord pronounces once, and again; *except ye Repent, you ſhall all Periſh*, Luke 13. 3. 5. *Repent, and turn your ſelves, ſo iniquity ſhall not be your ruin: Caſt away your Tranſgreſſions, make you a new Heart and a new Spirit; for why will you Die?* Implying this as the great motive to Repentance; that without it we muſt needs Die, Ezek. 18. 30. Acts 17. 31. *God commands all Men every where to Repent; becauſe he hath appointed a day, wherein he will Judg the World*: The conſideration of a Judgment, to wit, of Condemnation upon an Impenitent Perſon is one great motive to Repentance.

God is pleas'd therefore generally to uſher in Repentance by a ſhaking, an Earthquake in the Soul, ſhewing it the Horrors of Wrath and eternal Puniſhment; which is call'd the *Spirit of Bondage*, Rom. 8. 15. For that Law of Self-preſervation being ſeated ſo deep in Man; the fear of an evil ſo Deſtructive to our Beings, as *wrath to come*, and the eternal Diſpleaſure of the Supreme Being; Nothing moves ſo ſtrongly and powerfully, nothing makes ſo violent concuſſions in the Heart of Man, as theſe deep apprehenſions, or tears up the very Roots of that old ſinful Frame, and make it fly every way, to change its Situation, and Poſture for the avoiding of that Diſpleaſure: Thus *Nineveh* affrighted with that preſent dreadful Denunciation of Judgment, turn'd it ſelf every way to Attonement with God; although the Judgment then Denounc'd did not reach to Everlaſting Puniſhment; how much more do the Apprehenſions of *Wrath*

to

to come, and ever to come, as was before observed of it, move? And though this is not the highest, and noblest Kind of Motive; yet it is such as our Lord earnestly, and doubly recommends to his *Friends*. I say unto you *my Freinds, fear not them that kill the Body*, and have no more that they can do; *but I will forewarn you whom you shall fear; fear him that after he hath kill'd, hath power to cast into Hell, yea, I say unto you, fear him.*

Luke 12. 14.

3. The so great Assurance God hath given in Jesus Christ the Mediator, and Redeemer, that our sins shall be Pardoned upon our Repentance, is a most excellent motive to Repentance, and follows the former; as that *Still Voice*, wherein God is, did the *Earthquake*, 1 Kings c. 19. 12. This Assurance is that, which gives Life, and Spirit to Repentance, and also the true Evangelical Sweetness, and Divine Temper to it; which else would turn into the Horrors of *Cain* and *Esau*, which afterwards relaps'd into a Wordly security, senselesness, and sensuality; for *Cain went out from the Presence of the Lord, and dwelt in the Land of* Nod, *and fell to Building*: *Esau* became a great Earthly Prince, and Father to many *Dukes*, without any further thought of the *Birthright*, or *Blessing*; or else the horrors arising from the sense of sin, and Divine Displeasure turn into the Despair of *Saul*, and *Judas*, that are but the forecasts of Hell, and everlasting separation from the presence of God, and the *light of his Countenance*. This sense of the

Gen. 4. 15. c. 36. 15.

Love,

Love, and Favor of God in Christ, is that which draws the Soul, by the melting, and dissolving that *Stony Heart*, and making that *stiff Neck*, and *Iron Sinnew* to be ready, and pliant to all Holy Rules, and Heavenly Motions; and sweetens fear, sorrow, and horror into Love, and Reverence, and filial dispositions to Obedience; while there are any beginnings of *shedding abroad the Love of God in the Heart, and when the Love of Christ begins to Constrain us:* This glance of the Eye of Christ on *Peter* with Love, and Grace, made him *go out and weep bitterly*; this sense of Mercy humbled *David*, and Distill'd into all those Heavenly Penitential Expressions, we have *Psal.* 51.

4. When, by the grace of God, the Heart is deeply Affected with the sight of the great Evil, abominable Foulness, and Hatefulness of sin; and with the *Beauty of Holiness*; this is a most effective motive to Repentance; when we are struck with the sense of the Intrinsick shamefulness of *every evil way*, the falseness of those appearances of good, that are found upon sin, but were an *Inheritance of Lies*; it makes us *hate every false way*, and cast away *the Things*, that can yeild no true good or profit; and of which we have reason for ever to *be ashamed*; *the end of which is* Death, Rom. 6. *Through the word of thy Lips I keep my self from the Paths of the Destroyer.* Psal. 17. 4. *Through thy Precepts I get understanding, therefore I hate every false way. Thy word is very pure, therefore thy servant loveth it. I have found thy Precepts concerning all things to be right, and I hate every false way. The righteousness of thy Testimonies is everlasting,*

give

give me understanding, and I shall live, Psalm 119. *The Law of the Lord is right, converting the soul; the testimony of the Lord is sure, making wise the simple; the Statutes of the Lord are right, rejoycing the heart. How sweet are thy words to my taste? sweeter than honey to my mouth. Moreover, by them is thy servant warned, and in the keeping of them there is great reward,* Psalm 19, All these are Expressions of the mighty Power of Holiness moving to Repentance; from the Beauty and Amiableness of it self, and the Odiousness of Contrary Sin and Evil.

5. The Word of God, throughout all these, is the Instrument of the Holy Spirit; and with the Variety of its Divine Representations, Collects, and Diffuses into the Soul, and Universal Spirit of a Man, being suited to every Faculty and Affection, the Reasons and mighty Efficacies both of Fear and Hope; *viz.* the Wrath and Indignation against sin; of Grace and Mercy in Christ to the truly Repenting sinner; and together with them, the Beauty of Holiness, and the Hatefulness of Sin. For the Word of God is the *Sword of the Spirit*, executing Vengeance on sin, and yet sparing the Humble Returning sinner, and effectually *moving* him by it to Repentance.

6. The sixth, and last Motive I shall use, is the true Consideration of the Gospel state, both as it is now, and as it shall be in its Glorious Manifestation: For that being a state so New, and so different from the present state of Sin, and Flesh, and Corruption, we can never be suited to it but by this great Change, by Repentance for it: *the putting off the*

the Old Man, which is corrupt, according to its deceitful Lusts, and putting on the New Man, which is *renewed after God, in Knowledge, Righteousness, and true Holiness*, is most absolutely necessary to enjoy this Kingdom: And this is the Truth of Repentance; It is the having such an Eye upon him, who is *Risen from the Dead.* and to the *Resurrection of the Dead it self,* as to know neither Persons, nor Things, as we knew them before, *after the Flesh.* On this account our Lord sent *John* as an Herald before him, *preaching,* and *saying, Repent, for the Kingdom of Heaven is at hand.* And as soon as *John* had finish'd his Ministry of Repentance, to shew it was not only the *Message of the Fore runner,* but *of the Lord himself,* whose *way he was to prepare.* Jesus *himself* from that time, *began to preach, and to say, Repent; for the Kingdom of Heaven is at hand,* Matth. 3. 1. c. 4. 17. he shewed to us, this New state requires New Persons, New Hearts and Spirits, New Lives and Actions, to lay the Foundations and Beginnings of it here, and now; and that it may break out into Salvation, and Glory, at the Glory of that Kingdom: That it may be so *tryed now,* as *to be found unto Honour, Praise, and Glory, at the appearance of Jesus Christ.*

Ephes. 4. 22, 23.

2 Cor. 5. 15.

I come now to the second part of this General, *viz.* to discourse the signs of the sincerity of this Repentance, under that great Note, and most signal Character of it, That *it is Repentance to salvation, never to be repented of.* Which gives these Four great Characters as signs of it.

1. *Re-*

1. *Repentance* that is not to be *Repented of*, must leave no known evil or sin unrepented of: For then that sin so eats into the very heart of such Repentance, that it needs to be begun a-new, and to be entred upon a-fresh, being not through, and sincere, and therefore false and counterfeit: This makes Scripture so often insist upon the *through amending our ways and doings*; and *returning to God, not feignedly, but with the whole heart.* And Christ *blesses in turning away from every one of our Iniquities. If I regard Iniquity, viz.* any Iniquity, *in my heart, the* Lord *will not hear me.* The leaving of one sin unrepented of, makes a man *double-minded, and so unstable in all his ways, who can obtain nothing of the Lord.* He misses that Great Wisdom, that *after-mind*, or *Wisdom* of True Repentance: *David* in the sense of this so earnestly prays; *Search me, Oh God, Try my Reins, and my Thoughts; and see if there be any evil way in me, and lead me in the way everlasting:* And to shew his sincerity, he says, *All my ways are before thee:* As he therefore that breaketh one Command, is Guilty of all; so he that repents not of all, truly repents of none: He that *breaks one of these least Commands, and teacheth men so, shall be call'd least in the Kingdom of Heaven. I was upright before him, and kept my self from my Iniquity.* By all this, and many more such like Scriptures, it is most evident, *a Repentance not to be Repented*

Jerem. 7. 5.
Acts 3. 26.
Psal. 66. 18.
James 1. 8
Psal. 139.
James 2. 10.
Matth. 5. 19.
Psalm 18. 23.

pented of, requires *Universality*: For willfully miſſing in one ſin, or Duty, it betrays it ſelf inſincere throughout, *every way*; it hath forgotten it ſelf, if it neglect any one known Grace. Such a Repentance is *blind*, and *cant look affar off and ſee every way.*

2. It is a perſevering continuing Repentance, that is *never to be repented of.* It muſt go on; it Renews and repeats it ſelf, but never is ſo tobe repented of, as to be revers'd, repented, or recall'd. It goes on even till it touches, and even enters into ſalvation it ſelf: For *it is better not to have known the ways of Righteouſneſs, than having known them, to depart from the holy Commandment given to us. For to ſuch it happens, according to the true Proverb: The Dog is returned to his Vomit, and the Swine that was waſhed, to her wallowing again in the mire.* 2 Peter 2. 21, 22.

He that hath truly repented, finds ſnch ſatisfaction in his Repentance, that as the *upright man, he holds on his way, and grows ſtronger and ſtronger in it.* And in caſe of any Falls or Returns to former ſins, there is both a daily Renewal, and perfecting of Repentance for leſſer Failings, and ſecret Faults; and more ſolemn for greater Sins and Falls. The true Repenting Soul is *as the Light that ſhines more and more to the perfect Day.* Prov. 4. 10. But the falſe Penitent *walketh in Darkneſs, and knows not at what he ſtumbles.* Job 17. 9.

Thus true Repentance knows not, finds not any Reaſon of calling back, or Repenting of it ſelf, either as if there had not been Reaſon, or greateſt advantage in Repenting in General; or as if it had not

nor been true, of the right kind, *like precious Repentance* (as the Apostle speaks of Faith) with that of all Saints.

There may be indeed in the sincere Servants of God, some Fears, Misgivings, Suspicions arising from *Godly Jealousie*; but in such Tryals sincere Repentance, after some time, comes forth, as *Silver out of the Furnace*, more pure and refined. Or these Doubts may arise from Temptation, or Gods seeming forsaking, or Desertion, or from the Weakness of Repentance in its Beginnings. But this is but as the *Smoaking Flax*, or the *Bruised Reed*, which *Christ will not quench*, nor *break*, but will *send forth Judgment to Victory*, in the behalf of such his Servants.

So this Repentance is not to be begun again, and to be *repented of*, as a false, insincere Repentance is; but to be vindicated and cleared, as the *Sun* covered with a Cloud, that is yet the true Light of the World; however it have been shaded, or obscured; and as the true Fire, that shall never be put out, or reputed False, as a Glow-worm Light, or Foolish Fire, however it may be hidden sometimes as under the smoak.

3. *Repentance not to be repented of*, is effective, and produces that great Change; that as heretofore men yeilded up their *Members, as Instruments of Unrighteousntss to unholiness, and uncleanness, and to Iniquity unto Iniquity*; so Rom. 6.16. *now they yeild their Members, as Instruments of Holiness unto Righteousness*: and as heretofore *they were Free from Righteousness, as being the Servants of Sin*; so now *they are free from sin*, and be-

become the Servants of Righteousness: Such an effectual Repentance, of which, not the *Speech*, and *Word*, and *Profession*, but the Power is known; needs not to be begun, but to be proceeded in, to be consummated. But a Repentance that can do nothing, that cannot change a man's Way, nor Course, but he remains under the same sins; so that he hath *forgotten* (he can *forget* it,) that *he was purg'd from his old sins*: such Repentance needs indeed to have the *Foundations laid anew*: and as a great Error, a great sin in Repentance, to *be repented of indeed*; as most *Ruinous*, as well as most *False and Deceitful*; and *starting* from its *End*, as a *broken Bow* from the Mark. 2 Peter 1. 9. Heb. 6. 1. Psalm 75. 57.

4. The Repentance not to be repented of, gives some of the Foretasts, and happy Dawns of salvation it self; filling the Soul with the Joy unspeakable, and full of Glory.

For when the Apostle describes *Repentance unto Salvation*; it does not only shew the blessed Fruit, and consequence of Repentance; but it also defines and distinguishes Repentance, that is true, and sincere, from what is False and Counterfeit: Now seeing Repentance, tho it be to *Salvation*, cannot be known to be so, till it lay actual *hold* of *Salvation*; except it have some what of the *Joy of Salvation*; except there be a *Life in the Hope it gives*; except there be a *Witness* rising from it: Therefore herein there must needs be a distinguishing Character of true Repentance, and a sign of it, that contrary to the *sorrow of the World, that*

worketh Death; and casts a shade of Death; *Repentance* to *Salvation* hath some Precursory, or before Hand-Rayes, and Dawns of that Salvation; the *Effect* of the *Righteousness* of Repentance is that *particular Fruit of Righteousness*, even *Peace and Assurance for ever*. There is some Portion of the *hidden Manna*, and cast of the *white Stone*, some of the *Fruit of the Tree of Life in the midst of the Paradise of God*; and even in any of the sadnesses of the Servants of God, by reason of Afflictions, Temptations, any Agonies of Conscience, Desertions; there is *Light* in the midst of that *Darkness*; whereas in the false Joys of counterfeit Repentance, there are such either presumptuous sensual Intermixtures, or such a want of true Spiritual Light, that the midst *of that Joy is Heaviness*. But the Fruit of this Repentance is that *Peace of God that passeth all understanding*; *guarding the Heart and Mind through Jesus Christ*.

Esay 32. 17. Heb. 12. 11. Phil. 4. 7.

5. To all these, both Motives, Means, and Signs of Repentance, must be always added, *Prayer*; even, *all Prayer, and Supplication with Perseverance, and continuance therein*; even *to extraordinary Watchings and Fastings*, as occasion requires, Ephes. 6. 18. Colos. 4. 2. Luke 11. 9. For as the Soul in *Prayer* and *Supplication* feels the strong motions, and excitations of Repentance by; setting before our selves, and making close Applications of our selves to; the great considerations of God, of Christ, of Sin, of Holiness, of Eternal Happiness, and Misery; so herein is the earnestness of Supplication

cation, *asking*, *seeking*, and *knocking*, for the *Holy Spirit*, engaged, and employ'd; as knowing him the supreme Mover, Principle, and efficient of Repentance; and the Divine Spirit, coming down to Dwell in the Spirit of the true Penitent, and shedding its efficacies, and operations in it, as a *Spirit of Grace*, and *Supplication*, seals to the Soul the truth of Repentance, and becomes a spiritual visible sign, and evidence of the Truth of it; as Christ says of *Paul* upon Repentance, *behold he Prayeth*, Acts 9. 11.

6. Some Great, and Heroick Acts, and Effects of Repentance according to the Ability, and Opportunity of Persons; and according to the Sins, persons have been guilty of, before Repentance, are sometimes absolutely necessary Evidences of the Truth of Repentance; and sometimes Illustrious, and extraordinary Signals of the mighty Power, and Force, and largeness of Efficacy in this grace of Repentance; where it meets with Subjects, whom God by outward enablements of Providence, as well as inward Grace, and Power hath fitted hereunto. Such are in cases of great Scandal, and publick Offence publick and open Confessions of sin; endeavours, and close Applications upon Persons, that have been of the knot, and fellowship of our sins, or private Parties, and confederates in them, moving them by all the Sentiments of our Minds, and the Affections of our Hearts to Repentance; sollemn Fastings and Humiliations, with usual *Watchings*, not only for the Taming, bringing Down, and Abasing of our selves, and by the acknowledgment of our own unworthi-

nefs of the leaſt of Mercies; and that we are worthy of Wrath, and Judgment only, and to be ſtrip'd of all Enjoyments; but becauſe the Heart is ſo taken up, and engag'd, that it can mind, nor attend, nor be at leiſure for the moſt neceſſary Refreſhing of Bodily Nature; which is made, and taught, and diſciplin'd, as heretofore to ſerve ſin; ſo now to cry out for Mercy, and Pardon, and to undergo the ſeverities of Repentance; and to be brought under to them in extraordinary Weepings according to the moſt Affectionate Emotions of the Soul, and ſuitable Temper of Body.

And ſuch as theſe are alſo the Acts of juſt Reſtitution to perſons injured according to our utmoſt Abilities; or great Alms-givings and acts of Mercy; of which *Zaccheus*, Luke 19. is a great Example. Great Acts of Service to Jeſus Chriſt in the Salvation of Souls, either by our own perſonal Miniſtry, as *Paul ſo zealouſly Preaching the Faith, he once deſtroyed*; or private endeavours, by Holy Diſcourſes, and *Declarings*, *what God hath done for our Souls*; by Exhortations and good Counſels, by Holy Examples, by great Liberalities for the promotion of Chriſtianity, and the Powers of it in *Repentance*, and general *Reformation*, and bringing in Souls to the moſt publick, open, and notorious renunciations of former ſins, and the very inſtruments of them; of which we have a great example in the *burning* their *Magical Books* of ſo great valew, *Acts* 19. 19. *Job.* 34. 31.

Gal. 1. 23.
Pſal. 66. 16.

Theſe

These are not to be Bound, as *heavy Burdens* to the entanglement, and enthralment of Conscience, upon All; but according to the opportunities, and advantages Persons have, their state of Body, temper of Mind, freedom of Time, abilities of Estate; and leaving to supreme Grace, the giving of various degrees of Grace, and making among the *Pleiades*, the watry Weeping Stars of Repentance, *one Star to differ from another in Glory*. But when there is a meeting, and concurrence of all these, or an eminency in any; they who can shew forth the truth of *Repentance* in these Fruits, *purchase to themselves good Degrees*, in the Academy, or School of Repentance, and bring great Honour to Christ, and to it; and according to our *Talents* receiv'd, sincerity in each of them is essential to the truth of our *Repentance*; and if *they are in us, and abound*, they make us to be neither *Barren*, nor *Unfruitful* in this great Gospel Grace, given from the Lord Jesus; but without any truth of them we are as a *Well without Water*, *Clouds without Rain*, *frothy Waves*, driven of some Imaginary, or Earthly *Winds* and *Vapors*, and tossed; and in great danger of prooving *falling Stars*; for whom is *reserv'd the blankness of darkness for ever*.

Job 38. 41. 1 Tim. 3. 13.

Epist. Jude v. 12.

4th, I come now to the Fourth Head in this Head of the Doctrine of Repentance, *viz.* The great saving benefit, the blessing of this Grace, and Gift of Repentance; which hath the *upper*, and the *neither Springs*; from the *neither Springs* all gracious Affections, and Fruits of a sollemn,

Josh. 15. 19.

and serious Resipiscency, or growing Wise upon sad Afflicting Remembrances, and reviews of sinful ways; and the *upper Springs* of Joy, Peace, Happiness, and Blessedness for ever; and eternal Rejoycings, we have so Sorrowed, so Repented: Of this I will give but a very short Representation, because the enlargement upon it more properly belongs to another grand principle in the Doctrine of Christ; and yet what I do say, I will endeavor distinguishingly to Discourse it to the Doctrine of Repentance, and with a peculiarity to it.

1. In that it is *Repentance to Salvation*, wrought by a *sorrow after God*; it is ordain'd by God, as a security, and preservative by his especial Grace in Christ from everlasting *Weeping*, *Wailing*, *and gnashing of Teeth*: a Repentance without any Fruit, or Effect, but a continual Circulation of it self in Horrors, and fruitless renewals, without ease, or remedy, without possibility of Amendment, of recovery to God, and Holiness; For in Hell there is no such: *Woe therefore to you that Laugh now*, without this true Repentance; For you shall weep, and weep for ever; it is the state of *utter Darkness*, *extremity of Darkness*, and to extremity of Duration, even *Eternal Duration*: But true Repentance hath had its Proportion here in this World, of sorrow that God Accepts in Christ and through his *Agonies* for sin.

2. It is not only a security from Damnation, but an assurance of a state of Life, Glory, and Blessedness; For upon this very reason, because God

God hath Sanctified Repentance to Difference, and separate his Servants by, from all the lost, and perishing, Repentance is so eminently call'd *Repentance unto Salvation*; and *Repentance unto Life*: For when the miserable, and undone shall complain, and endeavour to Impeach the Divine Justice, with the Salvation of Sinners, as great, or greater than themselves, *Publicans* and *Harlots*, such as the Apostle speaks of, 1 Cor. 6.

When many sober moral Men, both Heathens, Jews, and Christians are *shut out* from Heaven, Salvation, Life, and Happiness; and fall into the *Condemnation of Hell*; God justifies and Vindicates himself by the vast Distance between the one, and the other, Repentance hath made; which, as it should engage our Thoughts in deep search, what kind of Repentance we have, whether it can make such a Difference; so it assures us, there is a great excellency and Dignity in true Repentance; when it shall be seen in the Glory of the Righteousness of Christ, wherein it shall be display'd, as in its chief Light, Life, and Lustre. Matt. 8. 11.

3. There shall never be any cause, the least cause to look back with sorrow, or regret, that we lost any of the pleasures of Sense, or of this World; or that we pass'd through the Severities, or Rigors or Sadness of Repentance, or that *sorrow after God*, by which it was wrought: And which expresses the Blessedness and Grace of this Repentance much more; we shall not look back upon any of the Imperfections, and impure Allays of it, the Vacuities, and Emptinesses of it, that were

not fill'd up now. For it shall, in every regard be filled up to the Highest Complement of Perfection, because it is surrounded with the Righteousness of Jesus Christ, and Adorn'd with its Rays, and Perfections; and the mighty Operations of the Spirit of Christ, holds them fast in that very moment wherein his servants go out of this World; *He apprehends them*, he holds them in his mighty Hand, and Arm, to perfect them to the *Mark*, both in their Repentance, and in all other Graces.

4. There shall be Everlasting Joy, Rejoycing and Triumph in the Acceptance of our Repentance by Christ: So that all truly Repenting Sinners shall say with everlasting *Hallalujahs*; blessed be God, who hath given us *Repentance to the Acknowledging of the Truth; whereby we recovered our selves from the snare of the Devil, when we were taken Captive by him at his Will.* 2 Tim. 2. 26. *Blessed be God, who hath granted us Repentance unto Life. Blessed be the Lamb, who hath loved and washed us from our sins*; and even our *Repentance from sin* in his own *Blood*; that it might, how ere Imperfect, be accepted before him, *who sits on the Throne*: Blessed be he who as a *Prince and Saviour hath given us Repentance and Remission of sins*, Revel. 5. 6. Blessed be the Eternal Spirit, who as *seven Spirits before the Throne* hath Diffus'd his Graces, and among them this Grace of Repentance, as *the Spirit of Grace, and Supplication*; *Blessed be the word of his Grace*, that held out Repentance in its whole Circumference and Center: Blessed be God for all the Preachers and Ministers of Repentance; and Blessed

sed of God are our Spirits, and all the Faculties, God hath given them, that Ministred each in their courses to this great Grace, and exercise of Repentance; *Hallelujah, for ever, and ever.*

Head 5th, I come now to the Fifth, and last Head in the Doctrine of Repentance, that is, to reduce the Discourse of the Scruples, and Cases of Conscience, concerning Repentance; that have not yet fallen under any proper resolution; to this great Doctrine, as I have now laid it down:

Herein I shall propose only these three as necessary to be more fully Debated; any other, that have Represented themselves to my thoughts I heve already laid in Provision for the satisfying them, in the plain Doctrine of Repentance; easing the scruples, without express naming them.

Quer. 1. Whether *Repentance*, wrought by *sorrow after God*, be not either unnecessary; seeing there is full satisfaction for sin, and Redemption for it in the Blood of Christ: Or, 2dly, If it must be acknowledged necessary, whether it does not derogate from the Freeness of Grace, and the Fulness and Perfection of Redemption in that Blood; and so entrench upon Faith alone in it.

Quer. 2. Whether our Repentance is not made subject to Human Judgment in two Cases?

1. To the Judgment of Ministers, or (as men speak of the *Church*) seeing so many expressions of Christ seem to suspend it there; *whose sins so*

ever

Matt. 16. 19. c. 18. 18. John 20. 23 *ever you remit, they are remitted, and whose sins you retain, they are retained.*

2. When our sins are *Trespasses*, and Injuries against Men, whether, if they do not forgive us, it be not a prejudice, and Bar to Divine Forgiveness; yea though we have but *griev'd*, *scandaliz'd*; or especially drawn them into sin by our example, or even sollicitation, and temptation to sin, seeing some Scriptures command us to *Agree with our Adversaries*, &c. To *leave our gift before the Altar*, Matt. 5. 23, 24, c. 18. 15. &c.

Answer 1. Sorrow for sin, and Repentance are by no means to be look'd upon as separate from the Blood and Redemption of the Lord Jesus; but as flowing from it, and *Ordain'd by God, in the hand of the Mediator*; who truly gives it, *washes it in his own Blood*, and as the *great High Priest*, Offers it with the *Incense*, *Ointments*, and *rich Perfumes* of his own Holiness, Righteousness, and Purity. He Promotes, Advances, and gives Grace of a continual Renewing of it. And this is the true account of the room and place all Graces have in the *Covenant of Grace*; so that though they are required of us, as indispensable Duties, and even, as it were, Conditions of the *Covenant of Grace* on our parts; and we are spoken to in a way of Rational and Intellectual manner of Exhortations, Counsels, Reproofs, Promises, Threatnings; yet these are all but instrumental Conveyances of the Efficacies of the Spirit of our great *Melchisedec, who blesses his People in turning them every one from their Iniquities.*

Even

Even from every one of their own Iniquities; and makes up, whatever is wanting in the severities, or Powers of Holiness in Repentance, by his own *Sufferings and Obedience.* And thus the weight of the *Covenant*, that shall never be *found fault with*, because the Covenantees brake it, is suspended upon him, that is *mighty*; the *Nail fasten'd in a place so sure*, that the *weight* of not only *Cups*, but *Flagons*, *Vessels*, of all *Quantities*, both the *Issue*, and *the Off-spring*, rest secure upon him, even to Eternity, *Esay* 22.23. And thus Discoursing of Repentance, it can be no derogation, either in the sorrowing, nor the Reforming Parts of it.

Answ. 2. The Administration of the Church, or of the Pastors, or Elders (who are also the Evangelical Bishops,) hath no other Power but of Ministry in the Declaring, and Applying, as they find just occasion, all the Promises to the True and sincere Repenters; and the Denunciations, and threatnings to the Obdurate, Obstinate and Impenitent Sinners, and on Insincere Repentance; and if they do this *Errante Clave*, not according to the Truth of the Gospel, it neither *Binds on Earth, nor in Heaven*; else the Power of the Church, or the Ministers were *Despotic*, and *Lordly*; they would *Exercise Authority* to purpose, which Christ says, They shall not; nor be accounted *Evergetæ* Indulgers of a Repentance, however but Counterfeit, or Insincere; or on the other side Dominate over true Repentanc, *Luke* 22.25. They have no *Dominion over their Faith*, no more have they over their Repentance; but are *helpers of their Joy*, or *Godly sorrow*; and the Publishers of the Wrath to come

come on all *obstinate Sinners*, or *Hypocritical Repenters*, 2 Cor. 1. 24. c. 10. 6.

Answ. 3. Although it is indeed the Duty of a sincere Penitent to Ask Forgiveness of those, whom they have offended, either by Injury, or Scandal; and to make all the Spiritual Reparations, they can in case of Scandal; and in and *by this Worlds goods*, as they are able, in case of that Kind of Injuries; Yet it is also the Duty of those, who are, or have been so *Trespass'd* upon either way, to *Forgive* and under that higheſt Obligation; that except they so forgive, as They are Commanded, *their Heavenly Father will not forgive them their Trespasses.*

But whether they do according to their Duty, or do not; God retains those supreme *Keys* of Pardon of sin, and Absolution of the Penitent in his own Hand; and he hath the right, and just Title so to do; For he is the not only *Law-Giver* Paramount, and if there be no *Law* of his broken, there is no *Transgression*; but if he Pardons, and Justifies, none can condemn; *Transgression* is *Cover'd, and taken away*, whether men forgive, or not; else they could not be *Blessed*, to whom *he imputes not sin*, if men had power still to Impute it: And lastly he is the Sovereign Proprietor; the Offender, and the Offended are alike his: They are both not only his Vassals, but have Forfeited themselves and their All, to his Justice; upon all these Accounts, *David* said, *against*
Psal. 51. 4. *thee, thee only have I sinned*, and not against *Uriah*; but in such an Inferiority, as that my offence against him is *Bound* or *Loosed*

Looſed, as thou Pardoneſt; ſo then if God Pardons, though *Uriah's* Family, or Poſterity, or himſelf (if he could have ſurviv'd) had not Pardon'd; yet God would be *Juſtified in Speaking*, or declaring, *David* a Pardon'd Sinner; and *clear in Judging* him ſo, in ſo *taking away his Iniquity*, that he ſhould not Dye for it. And this is the true ſenſe of that great *Penetential* acknowledgment of *David*, and not any intention of ſetting himſelf up in his Royal Dignity, as above the general, and ordinary Rank of Sinners, or Offenders. He had ſomething elſe to do, when he was thus humbling himſelf before God, and beſeeching mercy, than to Magnify himſelf above his fellow Creatures: He was laying faſt hold of Infinite Power, and Grace, and Pardon; and from which there was no Appeal: For unto thee *Lord*, *belongs Mercy* uncontrollable, who haſt the Ultimate Judicature of *Rendring* to the *Treſpaſſor*, and *Treſpaſſed according to their Works*.

Now, Seeing the generality of Chriſtians, truſt to *Death-Bed-Repentance*, I ſhould give a Reſolution to that great, and concernful Queſtion; whether there be a poſſibility of a Sinner, and ſaving *Death-Bed-Repentance*. But in anſwer to that there is added unto this Treatiſe of Repentance a Diſcourſe Printed ſeveral years ago of the ſame ſenſe and Spirit with this Doctrine of *Repentance*; and is therefore under review, and as in ſecond Edition preſented with it: I will therefore conclude this with ſome few and ſhort Practical Inferences, the whole being compos'd to Uſe and Practiſe.

Infer.

Infer. 1. How admirably Wise, and Holy is God in his Grace, Mercy, and Pardoning Goodness! He is not Loose, or Prodigal in his Forgiveness, but hath provided this Admirable Grace, and Duty of Repentance, to shew; that as he does not cut off Awes of him, and Reverential Returns to him, by offering no Mercy, but giving up to Despair; so he does not turn Wild the Hearts, and Consciences of them, whom he Pardons, by Licentious Forgiveness, but so stated, and bounded that *his Grace may not be turn'd to Wantonness.*

And this is the *Name of God* in the *Redeemer*, he is a Holy, and wise Redeemer; he does not Redeem without Repentance, he hath upon him *the Spirit of Wisdom, and Understanding, and of the Fear of the Lord; he is quick of Understanding in the Fear of the Lord; he does not judg after the sight of the Eyes, nor Reprove after the hearing of the Ears.* But *righteousness is the girdle of his Loyns, and Faithfulness the girdle of his Reines*, Esay 11. 2. Let us then aright understanding this Wise Grace of the Gospel, as not take Sacritegiously out of it these Richest Jewels of its Wisdom, and Holyness; denying Repentance in either our Doctrine, and Principles, or in our Lives and Practise.

Infer. 2. Seeing God hath not only in his Gospel, but by the very Law, and, as I may call it, *Gospel of Natural Conscience, Commanded all Men every where to Repent*; and Because, that is, not full enough, clear enough to lead to true saving Repentance; he hath therefore written it to us with the Sun-beam of his Gospel; let us therefore

think

think, If it be *Intollerable for Tyre and Sidon*; for *Pagans*, and *Indians*, in the *Day of Judgment*; How much more will it be for us in that day? For if they are *Condemned*, who have not Comported with so clear, so absolutely necessary, so Wise, so Holy, so every way Rational, Gracious, Inviting Doctrine, made known to be so, by a much dimmer Light, what will be done to us, who have not been *drawn* and *led* to it by so *Glorious Rayes* of *the Sun of Righteousness*; whom such Riches of Goodness have not led to *Repentance*?

Infer. 3. How *Adorable* is the *Grace of God* in *Jesus Christ*, who hath not only given us the *Doctrine of Repentance*, but by his *Spirit* gives the very *Grace* it self! He hath put no *Trust* in our own *Powers* of *Understanding*, *Will*, *Affections*, *Natural Conscience*, *Reason*, or *Morality*, but only in his own *Spirit*, and *Grace* in his *Son*; nor doth he Accept our *Repentance* upon its worth, valew, perfection; but wraps it up in the *rich Robes* of the *Righteousness of Jesus Christ*, and so it is pleasing in his sight; so he does not lessen, nor derogate from the graciousness of his *Gospel* by Imposing such a Duty; But he magnifies it by giving so high, and admirable a *Grace* and *Divine Power* within us.

Infer. 4. Seeing *Repentance* is a *Grace* of such truly *Evangelical Excellencies*; so agreeable to the *Infinite Wisdom*, and *Holiness*, as well as *Mercy*, and *Compassion* of the *Redeemer*; let us trie this *Gold* in the *Fire* of severest search, and examination by the

Gospel

Gospel Light, that we may not be pleased, and contented with a Counterfeit, with any other *Repentance*, than that *unto Salvation, not to be Repented of*; Least we for ever Repent of our Repentance, in Hell, where there *is* no place of *Evangelical, saving Repentance*; but of that only, which is a barren Fiery Horror, and Despaire scorching the Conscience for ever, and not allaying it with a *Drop of Water* to *Cooll* outragious Tongue; Blasphemming at the same time God, and Christ; and our impenitent selves, who would not *Repent*, while we had space, and place for our *Repentance*.

Luke 16.24.

Infer. 5. Let us by all the most moving Considerations of the Evil of sin, the hatefulness and unreasonableness of it; the sense of the Goodness, and Grace of God in Christ; all his Judgments, all his Mercies; the sense of an Eternal Misery, and Punnishment from his Presence; be strongly mov'd, excited, stirr'd, and *led to Repentance*.

Infer. 6. Let us rejoyce in the sweet Reposes of Conscience, when we have truly Repented; in the infinite Power, Authority, and Supreme right of God to Pardon upon Repentance; not dependent upon, Man, nor upon the *Will of* Man; Who is a God like unto him, who *Pardons Iniquity, Transgression*, and *Sin*, and *casts it into the depth of the Sea*; *who makes by his Pardon, sins, as Scarlet, and Crimson to be White as Snow, and Wooll, that blots out Iniquity as a Cloud, and a thick Cloud* with the same Potency, and Ease, that the Sun does off a Cloud; and with infinitely greater.

Let

Let us Rejoyce in the great Efficacies of the Redeemer, *Pardoning sin upon Earth, as the great High Priest of our Profession, and the Bishop of our Souls*; Absolving truly Repenting Sinners, by the *Witness of his Blood, sprinkling the Heart from an evil Conscience, and speaking better things than the Blood of* Abel; *The Blood as of a Lamb without spot, Offer'd by the Eternal Spirit, Purging the Conscience from dead works*, together with, and even as the *Author*, and *Finisher* of *faith* and *repentance* from *dead works, to serve the Living God*, Heb. 9. c. 10. c. 12.

Let us rejoyce in the Witness of the Divine Spirit, *Sealing*, and *Witnessing* to us by *Repentance, washing the Body*, the whole Conversation, as with *pure water*.

Let us rejoyce in all the Blessed Promises, and Assurances of the Word of God, made by it to sincere Penitents, which are *yea* and *Amen in Christ*.

For all these are of far greater Authority, Truth, Certainty, than All *Bindings*, or *Loosings on Earth*, whether by the Ecclesiastical, as we call it, Administration of the *Keyes*; or by Men *forgiving one Another*, however necessary these may be in their place.

Infer. 7*th.* Seeing the *Kingdom of God*, and of *Heaven* is the great Motive to Repentance, as hath been before on great Reason made out; The high Reason we have, to believe, that by the Apostles calling it the *Last time, the last hour, the ends of the World*, so many Hundreds of Years ago; we must needs be now upon the very last issue, and determination of that Time; when the Kingdom shall appear in Glory, and all other kind of *Time*

shall be no more; How great a *Cloud* does therefore *Encompass* us, that we should, by no means, be willing or able, to Rend; to Engage, Heb. 12. 1. us to run with Patience the *Race* of *Repentance set before us*; and to that End, *to lay aside every weight, and the sin that doth so easily beset us*; *looking unto Jesus, the Author and Finisher of our Repentance*, that it may be to *Salvation*, and *never to be Repented of*; Hearing him who in the *days of his Flesh*, because the offers, and first appearances, and *First Fruits* of his *Kingdom*, were then *begun*, *Preach'd* saying, *Repent, for the Kingdom of Heaven is at hand*: so the full *Harvest* of that *Kingdom*, being now ready to appear, he does by the *Voices of all his Prophets* in the Old, and New Testament, instantly Preach to us; *Repent for the Kingdom of Heaven is at Hand.*

And of how strong, and close Connexion the Kingdom of God, and of Christ, and Repentance, are, I shall more fully, and largely at this time Represent, as a most solemn Conclusion of this Discourse.

There is a fixed space given, and a peculiar Interval Appointed: Lying between the time of the *Apostacy*, call'd, *the Time*, *Times*, *and Half Time*, or the 1260 Days, and the Time of the Vials. And it is 30 years making the 1260, 1290 Years, *Dan.* 12. 11. even as the 45 Years of the *Vials* to the Absolutely *blessed State of the Kingdom of Christ in Glory*, when the Saints shall *all stand* in their Lots, fill up to that very *Fulness of Times.*

Now

Now at this space of the *Thirty Years*, the *Spirit* shall be *powred out from on High*: The *Song of the Lamb*, which hath been so long out of use, that it becomes, *as it were*, *a new Song*; and can be at first learnt only by the 144000 shall be *Taught* by them immediately; and the *Everlasting Gospel* shall be without delay upon it, *Preach'd to every Nation, Tongue, and People under Heaven*; and then there shall be as in preparation to the *Glory of the Kingdom of Christ*, but under the Influence of that *Kingdom in Succession*, a mighty Spirit of *Godly Sorrow working Repentance to Salvation*, *never* then indeed *to be Repented of*, *pour'd out upon all Flesh*.

Now because this is a point of great moment to the Doctrine of Repentance, and sets forth much of the Excellency of Repentance: I shall give very great Scriptures, and argue upon them for the truth of it.

Scripture 1. The first Scripture I would insist upon, shall be from a consideration of that great Ordinance of God concerning *the Day of Attonement among the Children of* Israel: *This Ordinance we find*, Levit. 23. 27. *In the tenth day of the seventh, the Sabbattical Month, there shall be a day of attonement: It shall be an Holy Convocation to you: and you shall afflict your Souls: And you shall do no work in that same day: For it is a day of Attonement to make Attonement for you before the Lord your God: for whatsoever Soul it be, that shall not be afflicted in that same Day, he shall be cut off from among his People: And whatsoever Soul it be that doth any work in that same day, the same Soul will I destroy from*

among his People: It shall be a statute for ever throughout your Generations in all your Dwellings: It shall be to you a Sabbath of Rest, and you shall Afflict your Souls. And on that day there were the great rites of *Sacrifice*; the *Bullock*, the sin Offering; the Blood of which was carried into the Holy of Holies, to make an attonement for the *Uncleannesses* of the *Priests* and *People*; and to reconcile the *Holy* of *Holies*, and the *Mercy* Seat, and the *Tabernacle* of *the Congregation*, and the *Goat* that was to be Kill'ed in the same Manner; and the *scape-Goat*, throughout c. 16.

Now that which I lay in the Foundation, is, That God never appointed any of these great Rites, but they had a Solemn signification; a signification, as sollemn, as the *Type* was: So that there must be some great sense of this *day of attonement*; I know it had a great fulfilling in Christ; and in him, as an *Offering once for all*, that immediately *Entred into the Holy of Holies*, with his *own Blood to appear in Heaven for us*, It had very great parts of its accomplishment: But there are other great Parts that are to be fulfill'd in his Saints and for them, as in themselves: And especially in this solemn *Affliction*: So that as if any did not *afflict their Souls*, they were to *be cut off* so now.

And in these things, this day had many very remarkable Lines of the sollemn *affliction* and *attonement*, that shall be in the very last parts of Time, and near the state of *the Kingdom of Christ.*

1. It was an *Ordinance throughout the Generations* of both Natural, and Adopted *Israel.* A *Statute for ever*, that is, until the very *Kingdom of Christ.*

2. It

2. It was in all parts of it *Sabbattical*; prepar'd for the great *Sabbatism* of the *Kingdom of Christ*.

3. It was when the *Holiest of all*, and the *Tabernacle of the Congregation*, and even the *Mercy seat*, and *Altar*, were *Purified* and *Reconcil'd*; not in themselves; for they were separate and pure, especially the *Holy of Holies*; much more the *Heavenly Antitypes*: But in regard of the *Uncleanness* of the *Children of Israel*: For with relation to all the Saints, and Servants of Christ, even to the very last of them in this corrupt World of the *First Adam*, they must be *Purified* and *Reconciled*; that so God aud the *Lamb* coming down with the *Holy of Holies*, and *Tabernacle* to be *with Men*, and to *dwell among them*, may appear in visible Glory.

4. That peculiar *Sacrifical* Rite of the *Scape Goat* on this day sent *away into the Wilderness*, was a most lively signification of the final act of Oblivion, and act of *Amnesty upon all sin*, and the *Curse* for it born away into the *Land of Forgetfulness*, and so perfect *attonement* made, and all former Evils of the Curse Forgotten, *Esay* 65. 16, 17.

5. It was followed immediately by the *Feast of Tabernacles*; So great a *Type of the Kingdom of Christ*, in the Trees of *Paradise*, and the *Paradisiac Branches*; when the *Tabernacle of God is with Men*, as before.

When thus the Glory of the *Attonement* and *Redemption* of Christ shall come into open View, and the Holy State fully purified *from all Uncleannesses* of the Saints, and perfectly *reconcil'd*, above, manifest, and reveal it self: Before that, there shall be

a general *Afflicting the Soul*, the most solemn, Penitential, that ever was in the world.

Script. 2. The Second Scripture I urge to this purpose, is, *Psalm* 84. 6. *Who passing through the Valley of Baca, or weeping, make it a Well. The Rain also filleth the Pools: They go from strength to strength: every one of them in Zion appeareth before God.* So *Jerem.* 50. 4, 5. *In those Days, saith the Lord, the Children of Israel shall come, they and the Children of Israel together: Going, and Weeping; they shall go, and seek the Lord their God; they shall ask the way to Zion with their Faces thitherward.* This speaks a solemn *weeping* and *mourning* immediately before the *going up to Zion:* as if the Rivers overflowed in this Day of *Mourning* with the *Tears* of the Servants of God, as after some great slaughter, with Blood; or as the *Blood* at the *Battel of Armageddon* shall come up to the *Horse-Bridles of Christ*, and of *his Saints*, upon their *White Horses of* Triumph: So before this, the Pools and Wells shall be fill'd with the Tears of Saints in their Day of Great *Mourning* and *Repentance.*

Script. 3. A Third Great Scripture I insist upon, is, *Zech.* 12. 12. *In that Day there shall be a great mourning in Jerusalem, as the mourning of Hadadrimmon, in the Valley of Megiddo:* And *the Land shall mourn, every Family apart, and the Families that remain, apart.* This *Prophecy* is most apparently, by all that went before, and follows after, a *Prophecy of the Kingdom of Christ*; and for that *Kingdom of Christ*, there is so great a *mourning*, as in preparation to it; There shall be a *Spirit of Grace* and *Supplica-*

plication; an admirable universal Grace of Repenting, in all parts of Repentance, *poured out upon the Israel of God in Jerusalem, looking on him whom they have pierc'd*, and so long Rejected; and a joyn^t mourning of Convert-*Gentiles*, represented by the *Mourning of Hadad-Rimmon*, or of the very glory of *Assyria*; known by the name of their God *Rimmon*, and their Dedication to his Glory; this Mourning of the Gentiles shall be in *Megiddo*, as in *Israel* for all their Idolatries, and *Crucifying of Christ in his Witnesses* slain in *Spiritual Egypt*; of which that excellent Prince *Josiah* slain in the Cause of *Assyria*, by *Pharoah King of Egypt* was a Type, and so *lamented* by both *Israel*, and *Assyria*: *Israelites* by Nature, and Adoptive *Israel*, in that great *day* shall *mourn*; and it shall be so deep, and sincere that all *Families* shall Mourn, not only together, but apart: They shall not Mourn for shew, form, and Company, or need that Natural Excitation of Mourning, the seeing one another Mourn; but they shall *Mourn apart*. The *Royal Family*, *signified by the House of David*; the *Prophetick Families*, signified by the *House of Nathan*; the *Priestly Family* signified by the *House of Levi*, and *Scribal Families* signified by the *House of Shimei*; and the converted *Gentiles*, signified by the *Families that remain*; the usual Character for the *Heathen Nations*: Because *Israel*, in God's account, is the principal; The *Remnant*, whom the *Lord our God shall call*, Joel c. 2. 31. and the *Residue of Men*, even all the *Gentiles*, as the Apostle *James*, Acts 15. 17. interprets, *Amos* 9. 11.

Now in this Day of the great *mourning*, *and afflicting the Soul*, *this Day of attonement*, there shall be

an opening the Fountain for Sin, and for Uncleanness; for *the washing of the Robes of all Saints, and making them white in the Blood of the Lamb*: that as it is *granted to them*, they may be arrayed in *Linen white and clean*; which is the *Righteousness of the Saints*, Rev. 7. 14. c. 19. 8.

4. The last Scripture, wherein I will draw up, and sum this Point, is *Revelations* 14. 6. *I saw another Angel fly in the midst of heaven*; *having the everlasting Gospel to preach to all*, &c. saying, *Fear God, and give glory to him*, by Confession, Humiliation, and Repentance. At which time the *Gentiles shall come from the ends of the Earth*, and say, *Our Fathers have inherited Lies*, and things, *wherein there is no profit*: Shall *a man make himself Gods of them who are no Gods*; who have not made the *Heavens, nor the Earth, the Sea, nor the Fountains of Water.* This shall be when God this once (that once, when he is just ready to *shake Heaven and Earth*) and *this once* signifies the doing it so, that it shall never need to be done any more; and they shall know that his Name is *Jehovah*; that *he is the true God*, and *all other Gods shall perish from the Earth, and from under these Heavens*, Jerem. 10. 11. c. 16. 19, 20, 21.

Thus, as at the first preaching of the Gospel, there were so great Conversions, *prickings in the heart*, and Repentances, *Acts* 2, *&c.* Because that was the *fullness of time*: So there shall be much greater, when the *fullness of times*, even of All Time shall be: For whatever was done by way of Inchoation, and Beginning, in the *fullness of time*, shall be much more done at the *fullness of times*, or

of

of all time: For That Gospel, that was alway the everlasting Gospel, shall then appear in that stile, and be known by it. The *everlasting Gospel*, and therefore its Force, Effect, and Success, shall be much greater than ever.

And it immediately follows upon this Preaching the *Everlasting Gospel, another Angel proclaim'd with a loud Voice*; *Babilon is fallen, is fallen*; before this it could not be done. The Church of *Pergamus* was blam'd for *having them*, that *held the Doctrine* of *Balam*; and who *taught to eat things Sacrificed to Idols*; and *Thyatyra for suffering them*; They had not *Mourned*, that they might be *cast out*, as the Apostle speaks, 1 *Cor.* 5. 2. and therefore they were Commanded to Repent, and draw to Repentance all such among them, *that belonged to the Election of Grace*, Rev. c. 2. and here is that great *Repentance*, by which *Babylon* is utterly *cast out*, and *fallen*, as it follows in the next *Thunder*, or *Voice from Heaven*, to that of the *everlasting Gospel*: And then, as it was in that Apostolic time, they brought out their *Books of curious arts*, and burnt them publickly, even to the value of 50000 *Peices of Silver*, so shall the curious arts of *Idolatry*, *Sorcery* and Impurity be expos'd and for ever devoted at that time to the Flames, *Acts* 19. 19.

Now how does this Recommend to us the Doctrine of Repentance *throughout all our Generations*, and through the whole course of our Lives, seeing the World *of the Sav'd* shall be thus *Baptised* with the *Baptism* of *Repentance* for the *Remission of Sins*, just before *Salvation*.

And

And into this Treasury, all ages of Saints in the World, before this time, have cast by *Mourning*, *Godly Sorrow*, and *Repentance*: For have not their *Tears been put into God's Bottle*, and *are they not in his Books?* And at what time are they more likely to be Produced to their Eternal Account, and Advantage, than in such a day of *Attonement*, and *Reconciliation?* When the days of *Refreshing*, that *Blessed*, and *Happy Age shall come forth from the presence of the Lord*, his immediate Appearance, even the same *Appearance* that shall utterly abolish the *man of sin*, 2 *Thes.* 2. 8. and revive and reenliven the Saints, that have *Dyed and Slept in Jesus*, into the *First Resurrection*, upon whom *Blessedness* is then Proclaim'd; when *all sins shall be perfectly blotted out*, and their *holy Works* alone shall *follow them* (among which *Repentance* is one of the Principal) in the *Day of the Restitution of all things*, in the *day of Salvation* when it shall appear, true *Evangelical Repentance* is never to be *Repented of*, Acts 3. 19, 21. *Rev.* 14. 13.

And to move us therefore all, and to *provoke us* to either the first Repentance, if we have not yet Repented; or to Renewed and advanced Repentance; let us consider, how far the *Night* of the Apostasy is past'd, and the *Day of Salvation is at hand?* How very near it grows? How much more we see the Day approaching? For we are now in the 1255th day of *the Witnesses* 1260 *days of Years*, of their *Mourning* and *Sackcloth*; and upon the 25th day of the Last *Month* of the 42 Moons of *Apostacy*: and when they end, the *Kingdom*

Rom. 13. 12.

Heb. 10. 24, 25.

of

of Christ shall be immediately Proclaim'd: How near then is the Kingdom of Heaven at Hand?

Infer. 8. Because, I know, there is so great an unwillingness to believe such an Approach of the Kingdom of Christ; Let us take, as we stand in the National Community, whereof we are, this great Doctrine of Repentance into deepest and closest consideration. For we find Scripture, whenever it speaks to a Community, as to the Kingdom of *Judah*, and *Israel*, in the *Prophets* it still speaks to them, as such Communities, as in the Language, and Doctrine of Repentance; and when it speaks to the Churches, as in the second and third Chapters of the *Revelation*, it speaks to them as such Communities, and commands them to *Repent*, as was before observ'd.

How necessary therefore to the National Body is the Doctrine of Repentance, taken as relating to a Community?? How necessary must it needs be to every one of us, not only as for our own Immortal Souls, but as Parts and Members of the National Community, and to the Church, or Churches of this Nation; that of the *Church* of *England*, or the *National Church*, as so, many love to speak? or to the *Churches*, that are in *England*, or *Churches of England*; as others agreeably enough with Scripture, speak as of the *Churches of Judea*; of *Galatia*; and thus undoubtedly there is a truth in both ways of speaking.

For when God hath given a Nation an universal consent in the Profession of the Name of God, of Christ, and of the Gospel, they do in many great Regards, and Accounts of Scripture, come under

under such an Obligatory representation, as a *National Church*; as *Judah* and *Israel* in the times of the *Old Testament* came under. And all particular *Churches*, wherein so ever they differ in many particulars, and make distinct Associations of themselves, may be look'd upon, as particular *Churches*; and so Scripture vouches for them; because they do in a Particular Union *give themselves to the Lord, and to one another*; yet notwithstanding, they cannot, what ever they may think, put off their Relation to the whole Nation, whereto they are United as parts; nor to it, as United with them, in the substantial Essential Points of Christianity, not so Adulterated, but that such Church is look'd upon as a true Church, by God, and by Christ.

Nor can the more general or National Church Dis-interest it self in any of the more particular and *Dissenting Churches*; seeing in God's account they are within it; even those that are purest, and have most of the Spirit, and Power of Christianity, and truly Purer than it self, as in the general; as the more general *Church of Sardis* had within it self, *the few purer Names* Rev. 3. 1. that had not *Defiled their Garments, &c.* This is when a more general Church is pure in substantials of Doctrine, Worship, and Laws of Holy Conversation; it is otherwise when what is call'd a *Church*, is *Anti-christian* and *Idolatrous* in its substantials; as in those of the *Papacy*; and have no more Right to the Name of a *Church*, than that Idolatrous assembly, that *cried up* Diana *of the* Ephesians, *Acts* 19. though it be there call'd by the same Name

of

of a *Church*, or *Eccleſia*, that the *Churches* of the Saints are. *v.* 32. 41.

Now this I have Premiſ'd, to ſhew, how neceſſary the Doctrine of Repentance is to be Offered, and to be Receiv'd by the generality of the *Church*, *Churches*, and *People* of this Nation; according to the Doctrine of both the *New* and *Old Teſtament*, even that Repentance that hath been Diſcours'd; the *Repentance to Salvation, never to be Repented of*, and to be wrought by a *Godly ſorrow*, or a *ſorrow after God*.

It may look like a Difficulty; how a Nation Compoſed of ſuch Variety of leſſer, and diſtinct Communities, one from another; and much more ſo many ſingle perſons, ſhould be brought to Unite in Repentance; or a Church, that hath ſo many leſſer, and different Churches; or, How ſuch a Repentance can be *a Repentance to Salvation*; ſeeing Nations are not ſo much ſav'd as Nations, but particular Perſons, of thoſe general Communities are the Saved.

This may be three ways Reconciled.

1. By conſidering, there is the Face of a Nation, and of a National Profeſſion of Chriſtianity, in the Princes, Rulers, and Councels of it: and When theſe ſet themſelves to Repentance, of Reformation: How greatly neceſſary therefore is it to Repreſent with greateſt Efficacies of Perſwaſion to them the duty to Reform themſelves; and to be examples of the ſame to the Nation: We find therefore Univerſally in Scripture, there is ſo much application to the Kings, and Nobles, the Counſellors, and Judges of *Iſrael*; and Remonſtrances againſt their ſins, and not Reforming.

And

And this lies with especial Obligation upon those, who are Exalted into the most publick Stations of the Christian Ministration; those, who are the most publick *Seers*. So we find *Nathan*, the King's *Seer*, was chosen out by God to speak to *David*, in those two great services of shewing *David* his sin, and moving him to Repentance; 2 *Sam.* 12. When he had so fallen; God sent to move him to Repentance by his own *Seer*, or, as I may Express it, *Bishop*. And so in the Case of *Numbring the People*; God sent to *David* by *Gad*, another of his *Seers*, 2 Sam. 24. 11.

Again, when God declared to *David* the *Building the Temple*, not by himself, but by his Son *Solomon*; to encourage his Preparation for it; but to Countermand his Building it; he did it by the same *Nathan*, *his Seer*, 1 Chron. 17. 3.

And thus when God, by his Providence, Exalts any to a Precedency, or Presidency in the *Gospel Ministry*, so as to be near Princes, and Councels, and Senates in that high Administration; when they are Zealous, and Successful in their *Preaching Repentance*; and such *Higher Powers* are mov'd by it: This generally goes down from such *Heads* of a *Nation*, to the *skirts of the Garment*, viz. The subordinated Ministry of a Nation, and its Magistracy, and so to the generality of the People: And it becomes in God's gracious acceptance through Christ, and Account, a *National Repentance*, though there may be many particular Persons, both in Ministry and Magistracy negligent of their Duty, and much more many unreformed Persons among the Multitude.

And

And such Repentance may be called *Repentance to Salvation*, For it does not only, as in the *King of Nineveh's* Case, give a Reprieve from present Judgments, and bring in great Blessings, and prosperity to a Nation at the present; but there is very great Reason to believe in the visible Glory of the *Kingdom of Christ*: There are, as I may so speak, Constellations of Saints, who have joyn'd together in the same Nation, and time in Repentance, and earnest Endeavours for *Reformation*; for, as *Daniel* says, *The Wise*, and *they that turn many to Righteousness, shall shine as the Stars*, and as the *brightness of the Firmament for ever, and ever*, Dan. 12. 3.

Now how does the present state of the *Nation* require the joyning of all that fear God, to retrench that boldness, and insolency of wickedness that rages throughout the *Nation*; and to necessitate the Vices and Prophanesses of Men, who have no fear of God, to keep within, and not to shew themselves, as they do openly, and abroad! and in the mean time, to give such an Honour to *Godliness*, *Righteousness*, *and Soberness*; that the contrary to these may not be charged as *National* sins; and therefore herein, those that are principal *Seers* of the *Nation*, and have opportunity to do it to Princes, and Councels, are under greatest obligations of Duty, Love, Honour, and Service to God, and our Lord Jesus Christ; to move with light, and Heat in their Orb, and Sphere; to make due remonstrances of the absolute necessity, that there is, to discharge the *Nation* of that great weight of Publick Guilt, that lies upon it by the Enormities; that not being restrain'd, and Punish'd,

Puniſh'd, Redouh'd from particular Offenders (whom they have firſt inveſted, and cover'd all over) upon the Community, to which they belong; and to incite, and greatly to encourage all whatever denomination, or diſtinction ſoever they are of, to Unite in this; to give a ſtop to the overflowing wickedneſs, that there be not *wrath* againſt the *Royal Family*, the *ſupreme Powers* of the *Nation*, the ſuperior *Epiſcopacy* of it; and againſt the whole *Nation*; which *Epiſcopacy* above all, ought to *cry aloud, and not to ſpare*, but to ſhew to the Court and Councels of it, the ſins and tranſgreſſions of the *Nation*; which they make their own by not turning their whole Power againſt, and to exhort all to joyn *with one ſhoulder* againſt them.

For the preſent ſtate ſo Unreformed, ſo Luxurious in Wickedneſs, ſhews, that according to all the word of God, and the general courſe of his Providence, that hath ever been in the world; ſome one of theſe three things muſt needs be.

1. That there muſt be an Univerſal, National Reformation from thoſe ſins, that being of a publick, and ſenſible appearance; ſins that may be felt, and that are ſo palpable to the common ſenſe of *Natural Conſcience*, and ſo cogniſable, and ought to be taken notice of by the Courts of Human Judicature, may be reſtrain'd; and kept from Dying the *Nation* in ſo Crimſon, and Scarlet a Guilt, ſuch a Purple Hiew by the abominations, now it is, all over ſtain'd with; the horrid Oaths, or Swearing, for the great commonneſs of which,

even

even on seeming better accounts, *Lands mourn very often*; the noise of which bellows in all streets, and publick places, as well as in private Families; the dreadful *Cursings and Dammings* that every where resound; the *fearful Sabbath-breakings*, that turn it not only into a Day of Idleness and sloath, but of leisure to all manner of Wickedness; the Excess of Pride, and Vanity in apparel, which the very Prudence of *sumptuary Laws* should reform; the Impudence and Outrage of Lust and Luxury, *declaring*, and not *hiding it self*, as in *Sodom* of Old; the *Great Unmercifulness to the Poor*, of all Kinds, and not *strengthning their hands* to such profitable service, and employment in their Places, as might abound, not only to their own private (which ought to be) but to publick Good.

These things, with all Care and Zeal, not only ought, but must be reduc'd and redress'd in Towns and Cities, and in all our Villages; and most particularly in our *Camps and Navies*, where they more than any where else (if possible) abound; and where there ought to be greater Guard, and Watch against them, than any where else; according to that Great Precept, *Deut.* 23. 14.

2. If this be not done, It cannot be, except God hath left the Earth more than ever yet he hath done; and forsaken it; and walks in the Galleries of Heaven, without Regarding; but that there must be a *Visiting for these things*; and that his Soul must be avenged of such *a Nation* as this; *Jer.* 5. 9. whether by Plague, or Famine, or War, or evil and noisome Beasts, or by a Complication of these Four: yea, though it be by a Fire yet unblown,

blown, that is ready to flame out; or by an Army of Wounded Men, that our Destruction must come; and much the more because the Light of his Truth is so open and clear among us; because his Mercies and Deliverances have been so Great, and the Methods of his Providence so unusual; in his unhinging for us the General Laws of *Nature*, in Dethroning, and setting on the Throne for our preservation. *Now* if These his Great Acts and Wonderful Doings do not work to Reformation, They certainly shall justifie God in our Destruction. And yet we daily see our sins and Transgressions *Growing* up to the very Heavens:, so that that our Destruction cannot but be speedy.

3. Except the Kingdom of Christ be as I have declared, very near us; And that we are not yet under some most dreadful Judgments, it is an argument to me, it is certainly so, that the Kingdom of Christ is very near us; when he will take to himself his own great *Power*, and *Reign*, and Reform by a through *Purging his Floor*; either by *pouring out his Spirit*, and *perswading* Malach.4.1. by his *everlasting Gospel*; and sitting as by a *Refiners* Fire, and *Fullers Soap*, throughly to *purifie*; *that Baptism* with *Fire*: or by *the Day*, that *shall burn as an Oven*, and *consume the Wicked*, Root *and Branch*; and because of this, notwithstanding our *great Transgressions*, and *mighty provocations*; even though he hath *lifted up his hand*, that he *would destroy us*, yet he hath wrought for his Great Names sake; that is, his Kingdom's sake and hath done nothing yet so remarkable against us.

Let

Let us then, that *fear the Lord, speak often one to another*, that *a Book of Remembrance may be writ for us*, as for *them that have feared the Lord, and thought on his Name*, and that we may be *spared in the day, when he makes up his Jewels*; and *gathered as Wheat into his Garner*, when he *shall burn up the Chaff with fire unquenchable*, Mal. 3. 16. Matth. 3. 12.

Infer. 9. Seeing Nations and Persons are under so strict Commands to *Repent with that Repentance to Salvation*; the contrary whereof is expressed by *Death*.

There is therefore in the Kingdom of Christ a City of Life, and under it a City of Death; a *City of Salvation*, whose *Walls and Bullwarks* are *Salvation*; and *a City of Destruction*, distinct from it, and opposite to it, *Esay* 19. 18. c. 26. 1. The one is the Residence of those who have *Repented with that Repentance to Salvation, not to be Repented of*. The other is the dark and dismal Receptacle of those, who have either been wholly dissolved into the worldly Laughter and Mirth; or been Sorrowers only after the *worldly Sorrow*, that *worketh Death*.

The *New Jerusalem* is the City of *Life and Salvation*; the *City* that hath the *Tree of Life*, and *the River of the Water of Life*; and the *Nations of the Saved walk in the Light of it*; and are *healed* from any possibility of Dying by the *Leaves of the Tree of Life*; and the *Living are written in it*; *Whatever liveth in it, shall live*, even for perpetuity: The *Second Death hath no power over them*, Esay 4. 3. *Revel.* c. 20. 6. c. 21. 24. c. 22. 1, 2.

On the other side, there is the *City of Destruction*, Esay 19. 18. when *Five Cities shall speak the Language of Canaan*, being of the *Nations of the Saved*: There is one *City*, that shall be called, *the City of Destruction*; the contrary to Salvation; being of those appointed to Death.

This is the *Congregation of the Dead*, Prov. 21. 16. This is the *City of Gog*; that is, of *the dead, slain with the sword of Christs mouth*, who hath a *place of Graves, the Valley of Hamon Gog*, of the *Multitude of Gog*. Ezek. 39. 11, &c.

These, though they are *the dead*, that is *slain with the sword of Christ's mouth*; yet they are as in a Community, in a Polity; for though they are condemn'd by the Word and Sentence of Christ, they are yet the Wicked rais'd to Condemnation; and so are in the State of Living, but of a Living Death: Therefore these *dead* have a *City*, and the Name of it is *Hammonah*; as the Name of the *New Jerusalem* is *Jehovah-Shammah, the Lord is there*; so the Name of this City is המונה, *its multitude*, or *a multitude is there*; For *broad is the way*, and *wide is the Gate that leadeth to* this City of *Heres, to destruction*; *and many there be which go in thereat*, Matth. 7. 13. These are the *multitudes* that are gathered together to the *Battel of Armageddon*; the *Day of God Almighty*, shaded by a *Battel*; the *multitudes* in the *Valley of Jehoshaphat*; the *Valley of the Judgment of Jehovah*; the *Valley of Decision*, of the Doom and Sentence of Christ, as the *Sword of his Mouth*; and *the Valley of Excision, of Destruction*, Joel 3. 14. *Revel.* c. 16. 14, 16.

Now these *dead*, in their *City of the dead*, lye dead during the *Thousand Years*, bound Hand and

Foot:

Foot for that space; The *Rest of the Dead, slain with the Sword of Christ's mouth.* But when the *Thousand Years* are expired, they are let loose into the Appearance of Life, Motion and Action: They *whose multitude are as the Sand of the Sea,* under their Name *Gog Magog,* come up against the *Beloved City,* and the *Camp,* or *Tower,* and *Castle of the Saints,* and *cover the breadth of it*; shewing themselves the same *Impenitents* they were, and had been before the *Thousand Years* began; the Never-Repenting Enemies of God, and of Christ, and of his Kingdom: So they are finally judg'd; *cast with Sathan,* who had alway deceived them, with *Death* and *Hell,* into the *Lake. This is the second Death.*

Ezek. 39. 11, &c. *Rev.* 19. 21. c. 20. 5. *to the end.*

Thus in the opening this dark Scripture, Behold in these two Cities the *Repentance to Life and Salvation never to be repented of*; the Impenitency to Death and Destruction, never also to *be repented of*; that we may chuse the first, perswaded by Eternal Grace and Love; and abhor the other, as the Black Mark of being the *Esau* hated by God, who *found no place for Repentance*; as the *Vessels of his Wrath,* the *Border of Wickedness, against whom he hath Indignation for ever,* Malach. 1, 4.

Infer. 10. Upon all this, I conclude with that great Scripture, *Hosea* 10. 12. *Sow we to our selves in Righteousness, the Righteousness of Repentance,* springing from *Faith in the Blood of Jesus*: *Let us break up all our Fallow Grounds*: For the Just and proper *time* is near for an *universal seeking God*; *till*

he

he come, and rain Righteousness, upon us, *upon all the Earth.*

This is indeed prepar'd peculiarly for *Israel*, the *Ten Tribes* at their Conversion, after the so long Captivity; shadowed under *riding, ploughing, breaking the Clods*, till the *sowing in righteousness*, at their restoration. It is now near, that they who have been so long lost, that it shall be said of them, *These where have they been?* shall with the whole *Gentile* World, *seek the Lord.* Let us count which way we can, the *time* must be near, exceeding near. *Whoso is wise, and he shall understand* the Scripture concerning *these things*; *prudent*, and *he shall know them*: For *the ways of the Lord* are all righteous and true concerning them. *Upright men* shall know how to *walk in them*, while *transgressors fall* most dishonourably and finally therein.

And when this is, there shall be a great *Rain*, *a Rain of Righteousness*, that shall come down upon the World. This shall make a mighty Change, as the Earth is changed by a mighty coming down, a *pouring down of* Rain, after a long Drought: so this Rain shall refresh the *Inheritance of God*, that hath been so long *weary*: *Righteousness shall come down, as showers upon the Grass*, and as the *soft Rain upon the mow'n Grass*; as the *former* and *latter* Rain in their *seasons*. It is prophesied of Jesus Christ coming in his *Kingdom*, he shall come down so, *Psal.* 72. 6, &c. *So that in his days* Righteousness, For the Righteous shall *flourish*, and *abundance of peace, so long as the Moon endureth*: and then, as *Psal.* 85. 9, 10, 11. *His salvation shall be nigh all them that fear him, that Glory may dwell in all the Earth. Mercy and Truth shall meet together*; *Righteousness and Peace shall kiss each other*;

Righ-

Righteousness shall look down from heaven; or *as the Rain from heaven, shone upon with the healing wings of the Sun of Righteousness*, It shall represent the *bow of the Covenant* in the Clouds, in the Day of this Rain, *Ezek.* 1. 28. *Rev.* 10. 1. and *Truth* shall then *spring out of the Earth in abundance.*

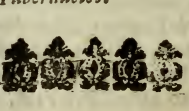
This State shall be as irresistable as the *Rain*; against which, tho Princes, Powers, Councils, and all their Armies should conspire, they cannot help it; yea, the *Heavens* themselves, commanded by God, cannot *withhold*, or *restrain* their *showers*, any more than they can give them, till the time appointed by God. So it shall bring into the *ways of Righteousness*, when *Righteousness* shall come down thus from Heaven. All the prophaneſs, and wickedneſs that is at this time, shall not be able to hinder it, any more than we can hinder the Rain. It will *not stay, nor tarry for the children of men.*

All the *Promises* and *Prophecies* shall come to pass at this time, that God hath appointed, and shall tarry no longer: *the windows of heaven shall be opened*, the *waters above the Firmament shall come down*; *the deep shall be broken up.* And whatever shall not then be rained upon, shall be *given to salt for ever.* And This shall be sudden as *Elijah's Rain*, sudden, and at an Instant; beginning in a *Cloud*, about as *big as a man's hand*, and so *covering the whole heaven.*

But it cannot be, till after the *Apostacy*, till the *droughty Moons of the Gentiles*, and of the *Beast*, are expir'd. It cannot be while the Days of the *VVitnesses Sackcloth-Prophecy* last: For they have power *to shut heaven, that it rain not in the days of their Prophesie*; That is, it is determined by God, It *shall not rain* in those Days. Rev. 11. 6.

There

There was some of this *Rain* in the very beginning of the *Reformation*, when the *Thunders uttered their Voices*: But it stopped at their *sealing*; yet the Effects remain to this Day, in so much enjoyment of the Gospel as we have. The *heavens* opened so far, because it was the Morning of *half time*: It stopp'd, because it was but *half time* begun, and not run out: At the end of *half time*, or 1697. there shall be a full and effective *Thunder*, and a much greater Rain of *Righteousness*, even preparing for the *Harvest*; Then he who sits upon the *white shining Cloud*, shall bring forth even the *harvest* it self in the Glory of his *Kingdom*; when he will *weary*, as the Expression is in *Job* c. 37. 11. the *thick Cloud of Righteousness*, by so abundant a *watering the Earth*, and scatter the *bright Cloud*, by dispersing Righteousness in so great an abundance. And it shall be *turned about by his Counsel, to do whatsoever he commandeth upon the face of the world in the Earth*. He *causeth it to come*, whether for *correction*, or *for his Land*; *Judgment upon his Enemies*, *Mercy for his Kingdom*: Hearken *unto this*, Oh, *whoever we are that profess the Name of Christ*; *Stand still*, and *consider these wondrous works* of God, as held out to us in the *Prophecies* of *Scripture*. And then shall be *held* that great *Feast* of the *Thousand Years to the Lord*, in which all the *Feasts of the Lord*, that were the Types, shall concur, meet and unite: the *Feast of Weeks*, or *Harvest*; the *Feast of Passover*, the *Day of Trumpets and Attonement*; the *great Feast of Tabernacles*.



Brief

Brief Considerations

OF THE

Late *Trepidation* of the *Earth*, so sensible in *this City*, and other Parts of this Nation; and *beyond the Sea*, particularly in the *Kings Camp*:

TOGETHER

With that Tremendous Judgment on our *English Plantation* in *Jamaica*, and so, as *upon our Selves*, by an *Earthquake*; as both an earnest *Persuasive* to *Repentance*, and *Prognostick* of the *Kingdom of Christ*.

UPON

Hebr. xii. 25, &c. *See that ye refuse not Him that speaketh*, &c. *Whose Voice then shook the Earth*, but now he hath *promis'd*, *Yet once more, I shake not only the Earth, but Heaven also*, &c.

I Hope it will not be thought impertinent, if I take advantage of the fresh Providences, that have given an Alarm to this Nation by the late Concussion of the Earth, most gently and by

way of Admonition in this *Chief City*, the *Royal Camp*, and with so much dread and terror in that *Colony* of it self, in *Jamaica*. Because the Things are very great, as they reveal from Heaven either the Power and Wrath of God in the Desolation he made by the last mentioned; and of his Power and Goodness in the first mentioned within our selves immediately; that he did so much, and no more; and so both ways move to Repentance, and to *Serve him* with more *Heed-taking* of him; with *Reverence* and *Godly Fear*, as being a *consuming Fire*. And also because this Warning God hath hereby given in this *Nation*, and its *Camp*, and the full Accounts of that Desolation in *Jamaica* and *Port-Royal* were so just upon the Finishing the foregoing Discourse of *Repentance*, as to give leave to take a very short notice in the *Introduction*, Printed last, and no more. But it is of so great Concern and Interest to a *National* and *Personal Repentance*, and *Reformation*; that it could not in such a Discourse be passed over, without a great *disregard* to *the Works of the Lord and to the Operation of his hands*, which is so branded an Evil in Scripture-Account, *Psal.* 28. 5. *Esay* 5. 12. that an *Appendix* concerning it was even demanded. And lastly, because *Earthquakes*, the *Shaking*, *Trembling*, and *Moving the Earth* is us'd as so constant a *Symbol* or *Emblem* of the *Kingdom of God* and Christ; *Bowing the Heavens*, *Coming down*, and making a change

Wherein 2000 perished, according to the most perfect Account Printed by Mr. Miller at the Gilded Acron in St. Paul's Church-Yard. Price 2 d.

a change in the *Heaven* and *Earth* that *now are*, and in their whole State and Administration, as appears by this *Context*, I have therefore chosen to discourse upon: And seeing as I have all manner of ways endeavoured to demonstrate, and do not doubt I have by divine Assistance, according to Scripture attain'd to do it; that that Kingdom of Christ by Computation upon Times given by the most *Sure Word of Prophecy* is nigh at hand; These Motions of the Earth in any parts of the World, and more particularly relating to our selves, and in this City, where such a Symptom so generally observ'd, as to be unconteſtable, is very rare; ought to be taken notice of, as calling aloud to us to *Repent, because the Kingdom of Heaven is at hand*, and a Forerunner of the change that *Kingdom* is to make.

That therefore which I design in this Discourse upon this Text, is to shew, That the great *Symbol* or Representation of the *Kingdom of Christ* in this so great Text *of the Kingdom*, is the Universal Shake, Concussion, and Convulsion of *Heaven* and *Earth*; and that therefore, all the *Shakes* of this *Earth* ought to be taken notice of, as parcels and pieces of that Greatest and Last Shake, and as Pledges and Assurances of it; and especially when by the *Sure Word of Prophecy*, and the concurrent Judgment of most sober thinking Men concerning this matter, (who will not yet pitch upon the Time,) it is concluded it cannot be far off; It is known, that the *Kingdom of Christ* is so near.

I will therefore endeavour to comprise this short Discourse in these Heads:

1. To observe how throughout this Text the *Kingdom of Christ* is shaded by the *shaking Heaven and Earth once for all.*

2. From thence to make Remarks upon the nature of such Motions, or *Trembles of the Earth,* and their fitness to be such a Shade of the *Kingdom of Christ,* and wherein they are so according to the Light of Scripture concerning these things.

3. To observe the holy use that is to be made upon such Motions of the Earth in general, and particularly in these propos'd to our Observation now; and that with relation to *Christ's Kingdom.*

To begin with the first: The occasion of this Context is thus; The Apostle having given the Description of the *New or Heavenly Jerusalem-state* in the former Verses, he makes that great practical Application; *See that ye refuse not him that speaketh* in order to the setting up a *Kingdom*; for so, by what follows, must needs be intended, that the *Speaking* is in order to the setting up a *Kingdom*: *For if they escaped not,* who *refused* the same great Prince when he would form a *Kingdom* on Earth among the People of *Israel,* to be a Type of much a greater *Kingdom*; *How shall we escape,* who *refuse* him, who now *spoke from* Heaven in the Effusion of his *Spirit,* as a *First-Fruits* of his *Kingdom?* and who is to be the Great *Prince,* and who will appear in the Glory of his *Kingdom, the Lord from Heaven,* as he is called 1 *Cor.* 15. and then will set up a *Kingdom* in the *New Heaven* and the *New Earth,* in a far greater Glory. For though Christ came

You are come to Mount Zion, &c. ver. 22. &c.

in

n great State then, the *Chariots* of *God* were then *twenty thousand*, &c. As great Princes come with mighty Retinue, of Horses, and Chariots; so did Christ on *Mount Sinai*: yet that was but Christ, as on *Earth*; this from *Heaven*. Psal. 68.

For his (even the same Lord's) *Voice shook the Earth*; *Mount Sinai*, and the Parts about it, did *exceedingly shake*. But now, as he is setting up a Kingdom both in the *New Heaven* and the *New Earth*, so he hath *promis'd*; *I shake not only the Earth*, but the *Heaven also*.

It may seem strange, an *Earthquake* should be given in *promise*; it is rather a Threatning, and Denunciation: but because it is a close Forerunner of the Redemption of the *Servants of Christ*, and even of the whole *Creation*; therefore it is given in *promise*. And because so blessed a State is not in present, and immediately, but to come; therefore also *it is promised*, as a thing future, and to come; *I will shake*. And because this whole frame of Nature is defiled with Sin, and *Apostasie*, up to the very *Heaven of God* and *his Saints*; therefore Christ promises to *shake* not only the *Earth*, but the *Heaven*. For there are *spiritual Wickednesses in High Places*, or *Heavenlies*, *Sathan*, and his *Host*, who are the *Princes* under him of the *Power of the Air*, as well as the *Rulers* of the *Darkness* of this *World*; and so the *Heavenlies*, or *Heavenly Places* are more defiled than all the wicked Men on Earth can defile the Earth, though they defile it so much; but then *Sathan shall fall as Lightning from Heaven*; All must be dislodged, and dismounted; For that Heaven shall be the Residence and Palace of

Christ and his Saints, and shall shine down into the new Earth beneath, purified by Fire from the Defilements of Men; so Heaven and Earth must both be shaken. And therefore the *shaking of Heaven* and *Earth* may well be by *promise*, since a new Heaven and Earth rise from hence by *promise*.

And, Because all this is fulfilling of *Promise*, therefore the Servants of Christ at so great a *shake* of the *Powers of Heaven* and *Earth*, shall be less afraid than they are of a small *Earthquake* now; they shall receive it with Triumph, and rejoycing, they shall say, Oh blessed Day! Oh blessed Appearance! They shall *lift up their Heads with joy*, because *their Redemption draweth nigh*. Let us not therefore say, That Day will be so terrible, how shall we endure it! It *shall be given* us in that *Day* to Rejoice, who are his Redeemed.

And this Christ will do *once more*, even at his *Kingdom*, as if he should say, I have *shaken*, or permitted, or ordered the *shaking* of the *Earth* many Times, in various Places, and on sundry Accounts, I have shaken *Nations* and *Kingdoms*; but now, saith he, I'll do it *once more*, and *once* for all: And we may be sure, this *shaking* hath never been yet; for there hath not yet been a *shaking* so universal, and things have never yet been so *shaken*, but they have gotten again into their old posture, state, and, as we say, wont, so as to need to be *shaken* again. But this *once* is like the Expression *Jerem.*16.21. *Behold, I will for this once, I will cause them to know my might*: I will do it so at the Great Conversion of the *Gentiles* then spoken of; It shall never need to be done any more;

more; They shall know by *that once*, for ever, that *my name is Jehovah*. God hath done these things in a Degree, and in some measure a Hundred and a Hundred Times. But now they shall be done *once* for all.

Even as it shall be known to my People Israel, *Amos* 4. 13. *For in this Kingdom that Name is known indeed, which was known but in Type*, Exod. 6. 3.

I am fully assured, we shall All be at this *shaking of the Earth*: You may think you may be in your Graves; but you shall certainly be brought forth, to see, and *feel* God's doing this thing *once*. *The Earth shall cast out its Dead* by the beginnings of it, that all may see it in its Fulness.

Now this Doing the Thing shall make a great Change, a *Transpose* of the Things, that are, or have been *made*, or *done*. The Word *Metathesis* signifies a Dispose of Things out of the Places where they had been, into Places where they had not been before; or into a different Order or State. And it is of very great importance, because it may be a Transpose for the better, or for the worse; *Enoch* was thus *Transpos'd*; the same Word is us'd several times concerning him, *Heb.* 11. 5. and it was highly for the better, he was *Translated* to Heaven without *Dying*; So *Transpos'd*. It is used for the *Galatians* being *Removed to another Gospel*, and that was for the worse, *Gal.* 1. 5. This *shake* of the *Earth* shall make a great *Transpose* of Things; Many poor Persons, that have feared God, and yet *embrac'd*

Dunghils, who have been forc'd to lye on the Earth, in the Duſt, and in the filth of Things, ſhall be *Tranſpos'd*; for they ſhall *Inherit the Throne of Glory*, 1 Sam. ch. 2. The Bodies of Saints, that lye in the Earth, or wherever, in the Dark, the *Duſt of Death*, ſhall be *Tranſpos'd*; they ſhall ſhine above: But on the other ſide, the Great, the Rich, and the Brave, and the Honorable, that have been High and Honorable, they will be wofully *Tranſpos'd*; they ſhall be turned down into a State of *Everlaſting Contempt*. And ſo there ſhall be a *Tranſlation*, a *Tranſpoſe*, of the very Creation, out of this Earth, as under the Curſe and Defilement, into a *new Earth*, and of the *Heaven* into a *new Heaven*; not where *Spiritual Wickedneſſes*, but *Chriſt* and his Saints, ſhall inhabit. Things ſhall not ceaſe to be, but ſhall be changed, and removed, ſome for the better, ſome for the worſe, as to themſelves.

But all Things of this World ſhall then be chang'd and remov'd; All the Things that have been *made* or *done*, πεποιημένα. There are great Things in the World of all kinds made or done, Great Palaces, great Cities, great Temples or (as we call them) Churches, Great Caſtles, Fortifications, Navies. There are other great Things *made* and *done*. There are the ſeveral Laws and Conſtitutions of Government, great Volumes of Books, great Furniture of Palaces and Houſes, Bravery of Equipage and Apparel, exquiſite Engines and curious Pictures; all theſe are Things that have been *made*, or *done*. There are the heaps of Gold, and Silver; ſo impreſſed, ſo minted, ſo coined: All theſe, and an unexpreſſible

variety

variety more, shall be *Transpos'd*, for the *Day of the Lord* shall be upon them all, *Esay* chap. 2. It shall be upon the *High* and *Lofty*, every one that is *lifted up* shall be *brought low*: It shall be upon all the *Cedars of Lebanon*, and *upon all the Oaks of Bashan*, both in a natural and figurative Sense; and upon all the *High Mountains*, the mountainous Towers, and Piles of Building; upon all great *Ships*, those floating Palaces; the *Loftiness* of Men shall be *brought low*, and the *Haughtiness* of *Men* shall be *humbled*, and the *High Looks* shall be *bowed down*. And they shall *cast their Images of Gold*, and *Silver*; he means not only their *Idolatrous Images*, but their minted Gold and Silver, bearing the *Images* of Princes, which *Gold* and *Silver* they commit Idolatry with also; to the *Bats* and the *Moles*; to go into the *Caves*, and the *Rocks*, and the *Tops of the rugged Rocks*, *for fear of the Lord*, and *for the glory of his Majesty*; and all this in the *Day* when he *rises to shake terribly, once for all, the Earth*. Oh how great will this *Transpose* then be!

And then all the *Religion* that *Men* have *made* shall become a perfect Transpose into a Nullity; and indeed, there is not a greater *Poema* or more made thing, than False Religion, and particularly the Religion of *Popery*: it is a strange kind of Fabrick, a strange kind of Frame; so indeed is *Mahometanism*, and so was *Paganism* heretofore, but none like that of *Popery*. But yet, whatever hath been of the Substance of either true Natural or Revealed Religion in any False Religion adulterating it; shall be then *Transpos'd* back into

into Truth; and all elſe ſhall be aboliſhed.

And laſtly, That *Heaven* and *Earth* that *are now*, viz. ſince the *Flood*, to which *Flood* this *once more* may refer, ſhall be changed and *tranſpoſed* by *Fire*; all ſhall be *removed by Fire*, as I remember, that moſt Learned, and Ingenious, and Chriſtian Philoſopher Dr. *Burnet* of the *Charterhouſe* ſhews; How much the State of our *Heaven* and *Earth*, as before the *Flood* was chang'd, and *Tranſpos'd* by the force of *Water*, the *Water of the Flood*, for the worſe; But they ſhall by the force of *Fire* be Purified, and Renewed and Reſituated for Beauty and Glory; as he alſo aſſerts: All ſhall be Tranſpos'd; All ſhall come under a new Make: It is called ποίημα the Work of God; it is πεποιημένον, What hath been already *made*; It ſhall be chang'd by him, that will *ſay from the Throne upon which he ſits, Behold, I make all new*, Rev. 21. 5. They had been *made* before; but ſaith he, Now I come to *make All* over *anew*. I will bring them to that Excellent State, wherein they ſhall continue, till *God be All in All.*

Theory of the Earth, 1ſt and 2d Parts.

For only the *Things* that *cannot be ſhaken* ſhall *Remain*: Now what are thoſe Things that cannot be ſhaken? They are the *Blood*, *Sacrifice*, and *Redemption of Chriſt*; his *Redemption* and *Interceſſion*, theſe are *for ever*. They remain in his *Prieſthood for ever after the Order of Melchiſedech*, after the *Power* of an *Endleſs Life*. The Spirit of God in his Grace upon his Servants, in Converſion, Faith, Repentance, Holineſs, ſhall remain as in the Glory and *Salvation* they are unto.

to. This is an *incorruptible Seed* from the *Word* and Truth of God, that *abideth for ever*; *He that doeth the Will of God abideth for ever*; No Saint shall be *Transposed* out of his Saintship; *He that is Righteous, let him be Righteous still*; *He that is Holy, let him be Holy still.* These Things are *Asaluta*, not to be shaken.

And then on the other part, it must be sadly said, that *Wickedness* shall not be *Transpos'd*; in regard of its Guilt; in regard of its Filth; If not *removed in this World* by Faith and Repentance; not *in the World to come*; Wickedness shall be Wickedness still; it shall have *a House builded*; it shall be established, *Zech.* 5. 11. and it shall be *setled on its own Base*, and wicked Men shall be wicked Men still: When once it is come to that Time, there shall be no Transposal; *He that is Unrighteous, let him be Unrighteous still*; *He that is Filthy, let him be Filthy still*, Rev. 22. 11.

Now seeing all this great Doctrine of the Apostle is conveyed to us under this *Symbol* or Representation of an *Earthquake*, or the *Shaking of the Earth*, and *not only of the Earth*, but of the *Heaven also*; let us enquire into the Scripture-Accounts of an *Earthquake*, and apply it to the present Occasion, that it may bring us to a serious holy sense; and that what we have seen in a *hand breadth*, may move us to consider, what we shall see, and feel, as in the whole Heaven and Earth, in large and in full: For if what we have been sensible of, as in a Glance, or in Passage, hath affected any with Fear; especially what was done in a part of our Nation beyond the Sea, which is but a very little Thing, yea a Nothing in comparison

pariſon of what ſhall be in its *own Times*, in its *proper Times*; How much more ought we to be affected with the Aſſurances God hath given us of a Change ſo much greater? For as it may be ſaid to us, *If we have run with the Foot-men, and they have wearied us, How ſhall we contend with Horſes?* If in the preſent State, which is as a *Land of Peace*, and *wherein we truſt*, we have been ſo affrighted, *What ſhall we do in the ſwelling of Jordan!*

I come therefore to the ſecond Head; *viz.* To make Remarks upon the nature of ſuch *Motions* and *Trembles* of the *Earth*, and their Fitneſs to be a Shade of the *Kingdom of Chriſt*; and wherein they are ſo. And herein I propoſe three things:

1. To conſider the ſtrict nature of Earthquakes according to the Scripture-Foundations of Diſcourſe concerning them.

2. To enquire into the Cauſes, why God is pleas'd to make ſuch Concuſſions, and Convulſions in Nature.

3. To obſerve upon the great Metaphorical or Figurative *Earthquakes*, that is, Changes in the preſent State of the World, that have been ſince the *Death* and *Reſurrection* of our Lord; and how the Obſervation of them may be made ſubſervient to the due Improvement of our Thoughts in regard to the late *Earthquakes*, we have heard of, or been at all ſenſible of more of late.

I begin then with the firſt Head, in Four Points.

Point I. The Scripture teacheth us, This great Globe of Earth and Water is hung by the *mighty Wiſdom*, Skill, and Power of the great *Geometer*

Geometer of Heaven and Earth, as a Ball in the Air: So we read *Job* 26. 7. *He stretcheth out the North over the empty Place*, (for so to our eye and motion the meer Air seems to be) and *he hangeth the Earth upon nothing*. I know this is a Point proper to *Philosophical* Discussion, that it may go as far, as it can, upon: But those Questions God asked *Job* 38. 4. *&c.* would pose the wisest of the World; *Declare, if thou hast understanding, Who hath laid the Measures of the Earth? If thou knowest, who hath stretched the Line upon it so, that it is in just number, weight, and measure. Whereupon are the Foundations thereof fastned? or who laid the Corner-stone thereof?* There may be handsome and plausible *solving the Phenomena* (as they speak) before Men, who know as little, the best of them, one as another; but before God, all is but *darkning Counsel by Words without Knowledge*. Now when it is so, that the Earth *hangs* thus, How must it needs be, that God as he pleases may shake the *Earth out of its place* with a touch of his hand, and *all the Inhabitants* thereof, and his Enemies particularly be *shaken out of it*, or off from it, or whither, or how he pleases: For if that bold Man of *Mathematicks* durst say, *Give me where to set my foot, and I will remove the Earth*, what can infinite Understanding and Power do? or if he does but slacken his hand from holding the Ballance even, keeping the Scales of Earth and Air just; or if there be such a one,

The Earth being Round, is on every side encompassed with Air and Skie, as they who sail it round find, as well as by Reason it is demonstrated.

one; as with great Reason hath been thought; the Poize of the Central Fire, Even, all would be in immediate Confusion.

On this Consideration then, any kind of Earthquakes is no wonder; the wonder is, they are not every day, and not to the utmost. The only security is, the unchangeableness of Divine Ordination for such a time as he hath decreed, since the Flood; wherein, in all appearance of Reason as well as Scripture, there was even in this regard a Jog, as one may say of it.

2. The Ballance is in this regard yet so Even, and just, that nothing we account most surely founded, stands so fast, so firm, and secure, as the Earth, that it cannot be moved: So that allowing it to have a *Diurnal*, or every days Revolution from *East* to *West*; yet it is with such equality, that it disturbs all upon it, no more, than a Fly sitting it self fast on a Globe, is unsettled by its being turn'd round. Notwithstanding this motion, the *Earth* is *founded on the Seas*, and *Established on the Floods*; that is, the Waters are so every way compacted, under, and about, and over it, that it is as it were *founded* upon it, as on *Pillars of Marble*, which may have been understood, first according to the excellent forementioned *Theory* of the *Earth*: 2. As the Cement and Fixation of the upper Parts of the Earth is the moisture it receives from the Waters: 3. As the ambient or round-about Air hath a more immediate force upon the Waters to crowd and keep them close to the Earth; than the Air it self could have upon the Earth, the Water being a middle Body between Air and Earth, even as the

the Air is between that subtile Matter we call *Ether*, and Air. So that the Earth hath *Foundations*, *Pillars*, *Corner-stone* in Scripture-Language. And this is indeed absolutely necessary for such kind of Bodies, and Works, as are to move and rest upon this Earth; which is as a *Sea* in regard of the variety of Creatures in it, wherein are *Things creeping innumerable*, and *both great* and *small Beasts*; and *Man* the highest Order of *Animals*. Now these require such a solid Floor and Pavement to move upon, such a Bed to rest upon: Upon this Earth is the whole Vegetative Nature, both nourished and supported, as in a Nursery; even from the *Cedar in Lebanon* to the *Hyssop* that *grows in the Wall*: Hereon have all the Great Buildings, the Palaces, Castles, Towers, multiplied into Cities and Towns their Foundations.

Now seeing all these have their Order, their Quiet, their Safety by the steddiness of the Earth; whenever it is moved, there is an immediate Shatter, Confusion, Disorder, Desolation, an Amaze, a Horror upon all Creatures of Sense, and especially of Reason; an Affrightment and Terror upon Nature it self; because hereby the great Laws, and Sanctions of Creation, and Providence, are violated. For concerning the Earth, *God spake, and it was done; he commanded, and it stood fast*, Psal. 33. 9.

3. The Earth is stuff'd with variety of Matter, Humours, and Vapors in its Bowels; Fire, Water, Vapor, Air, Minerals, Sulphur, Piceous Matter. Now it self is so made, as to lye close, and to lye still; every clod of Earth compacts it self, and would lye

lye in as little room as it can. It is heavy, and sluggish, and unapt to move; whereas all the rest of its Inmates are for Motion and Action, some of them of very earnest and vigorous Motion, and for Propagation and Enlargement of themselves: The Earth will not move, but on some great violence and force; so when those working and active Parts find they are fettered, and imprisoned, and cramp'd, they grow furious and outragious, and rend and tear every thing, to make and force their way; and all on the sudden and at once very often; for being either gather'd together in great Caverns and Hollows of the Earth; their Room grows too strait and little, and so they are forc'd to transplant themselves; or having, as one may say, very often a Spirit of Contradiction one to another, they fall into Feuds and Wars one with another, and they that are overcome and fall under the Mastery of others, are forc'd, and driven, and made to fly, out with great violence: and the very same thing may fall out in divers lesser Veins and Tubular Passages or Pipes in the Earth; where though the Stores of these Vapors or Mineral Spirits are lesser; yet if it be in many of them together, the Contest may be very great, and the Fury very discomposing to the Earth.

Thus there are within the Earth those Bombs and Mortars, those Cannon and Ordnance, those Battering Rams and Engines, those Mines oft sprung, and natural Gun-powder and fiery Bullets, those lesser Screwed Guns: all which are the Ammunition of Nature, or rather of the God of Nature: Thus when they are discharg'd, and let off, it is with great Noise, Dread, and Astonishment,

ment, and oftentimes Destruction to the Inhabitants of the Earth. Who almost hath not heard of *Ætna* and *Vesuvius*, and other the Mountains spouting Fire in several Parts of the World? And as there are such constant, known, and open Eruptions in Nature, so are there secret, sudden, and extemporary ones.

And thus in the Heavens over us there are like Contests and Collisions, falling, and clapping of Clouds, Thunders, Lightnings, fiery Meteors, and flaming Balls, and these often corresponding, and as it were holding Intelligence, with the same in Earth. And these are certainly often Causes one of another by the Tone or Link of Air being broken, and the *Elastic* Force or Spring of it flying this way and that way; as lately in *Jamaica* according to the most prudent Accounts from thence: Every thing then must needs be torn and havock'd, as those Motions hurry this way or that way, Persons, Animal Creatures, and Things, at such times.

And as these are in the World of Nature; so are they in the *Political* World; when Nations or People are too full for their Place, and transplant themselves by forcing into other Nations; when Wars, those great Disputes of Nations arise; when People or Armies fall into Mutiny; these are Political Earthquakes; and when Men are oppressed in Religion by domineering Superstition, and Laws of *Uniformity*, and imposing on the Consciences and Faith of Men; There are Religious *Earthquakes*: The Psalmist puts them altogether, Psal. 65. 7, 8. *Which setteth fast the Mountains being girded with Power; which stilleth the noise*

of the Seas, the noise of their Waves, and the *multitude of the People*. This God does in Mercy, when he keeps all quiet; but there are Times when all these being in Hubbub and Mutiny, *the Mountains shake* and *roar* together with the *Seas* and *Waves*; and the *Multitude* of People in their *Strivings*; who are therein emphatically called *the Mobile*; that *They that dwell in the uttermost Parts are afraid of these Tokens*; thus from one end of Nations, or even of the World, to another, there arise dreadful Fears at the *Tokens of God*, unhinging the World; called therefore *Prodigies* and *Portents*: For what Interest God hath in these, shall be spoken in the next Particular.

I only observe further, There are in the Little World by the wrestling of contrary Humours in the Bodies of Men, such Spoutings of Fire, as in Fevers; such Deluges of Water, as in Dropsies; such Earthquakes in violent Diseases; such sulphureous Vapors in horrid Melancholies or Fits; or in the Arteries and Sinews, as in Gouts and Rheumatisms; in those Arthritical Pains in the strait and close Tubes of the Body; such Swimmings of the Head, as resemble what hath been spoken of in the outer World; but above all in Consciences.

4. Let all these things be trac'd, as much as they can to their natural Causes; yet Scripture ascribes all to God, *Psal.* 148. 8. *Fire, Hail, Snow, Vapor, all fulfil his Word: He worketh his Signs and Wonders among the Armies of Heaven and the Inhabitants of the Earth*, and *none can stay his hand*, (for all the *Inhabitants of the Earth are reputed as nothing* in such a Case, *Dan.* 4. 35.)

except

except he pleases to stay it himself; or *can say to him, What dost thou?* As if they should say What dost thou mean, who hast *made Heaven and Earth*, and preservest it, to put it into these Disorders? But he gives *no Account of his matters* in these Things. And seeing he holds all natural Causes in his hand, and ballances them every moment; what is it to say, All these Things have their proper Causes; but to say in true sense, that God does all These; for all Nature is indeed Miracle, constant, and as we say *in ordinary*.

But God indeed does in more lofty Style, and Elegancies, and Eloquences of Language, assume to himself the Government of these affrightful Motions in Heaven, or Earth; *Thunders*, *Lightnings*, *Earthquakes* throughout Scripture; as if they were immediately done by his own hand, as if he took this Globe of Earth and Sea, which he hath *Hung upon nothing*, and *shook it out of its place*; or as if he immediately shot off his great Pieces either in the Bowels of the Earth, or in the Skies, or sprung a Mine in the Earth: And it must needs be so; if all natural, voluntary and fortuitous (as we Poreblind think them) Causes work in and out of his hand. For if in the Killing *King Ahab a man drew a Bow at a venture*; or as in the Margin out of the *Hebrew*; *In his Simplicity*, without Design, without Aim, and yet it was directed to *Ahab*, as by God's immediate Hand to fulfil his Word upon him, How much more are all natural Causes directed by him! 1 *Kings* 22. 34. And those Things which he knows will with such extraordinary Amazes change the World; he ascribes them

more emphatically to Himself; *His Thunder, his Lightnings; I shake Heaven and Earth.*

Let us then consider, Why God does thus disorder Nature; And I shall instance in these following Reasons.

1. That when we see these Contests, and Jars in Nature, we may adore and praise the infinite Wisdom, Power, and Goodness of God, who keeps All so much in Peace and Quiet: For as great Engines or Machines, that have various and cross Wheels and curious Works in them; it requires as great Art, to harmonize them at first, so great care to keep them in order; and as vast Armies call for the highest Spirit, Wisdom, and Conduct of the *Generalissimo*, as Men speak, to inspire them with Order, Peace, Regular Action, in their several Stations; so it is said of God, *Job* 25. 2. *Dominion and Fear are with him. He maketh Peace in his high,* (and in his *Deep*) *Places also. Is there any number of his Armies?* All which he yet keeps in Peace, as he pleases. Oh therefore that (as in that *Song of Praise*, Psal. 107.) Men considering All these Things well, would make it ‖ the Foot of every Thing! *Oh that Men would praise the Lord for his wonderful Works to the Children of Men!* For we see by a little what great Things he can do. *Whoso therefore is wise*, and will observe *these Things, even he shall understand the loving kindness of the Lord.* For indeed, That on which the Pride, and Prophaneness, and Insolency of Men is grounded, is, That God will still from Time to Time keep Things in the Quiet and Peace he generally does:

‖ *Glory to God.*

And

And if he does not, they fall down into Death and Ruine immediately in his doing otherwise: He therefore shews sometimes by such Disorders, what he always does, how he exercises *Long-suffering*, *Loving kindness in the Earth*; for if he did otherwise, Nature would be always cracking in pieces; and if it were so, What could the greatest *Monarchs* say to it? Would *they stay his hand*, or would *they render him a Recompence* for not doing as they think he should and ought to do? *Their Recompence he would speedily return upon their own heads.* God therefore shews, How all the *World* is bound and beholden to him by shewing at such Times, what he can do without any Controul, and yet does not; and what he does in maintaining Order and Peace when none can compell him to it, if, He did not please to do so.

2. That he may give Witnesses and Demonstrations of his Wrath, Justice, and Power to; either, as he pleases; punish, and execute Judgment from Heaven; or move to Repentance: For as he gives *Fruitful Times* and *Seasons* that he might not *leave himself without witness of his Goodness leading to Repentance*; so of his Wrath and Justice to necessitate Men that way; *Men loath what they have constantly, as if it were no Argument for fear of God; as if God were tied to do so; but think at least, such Wonders of extraordinary Power, which they do not see every day, would,* like one from the Dead, *move to Repentance: But even this depends on Grace.*

For all these Things Preach Repentance, and Re-

formation aloud; and for that End I have thus ſuperadded to the Diſcourſe of Repentance.

3. That God may give notice of any great Changes he will make in the World, that are near at hand, and which within any little Time he will make in it, he gives Warning by *Earthquakes* and other unuſual Things: For ſo in ſpight of all that can be ſaid to the contrary, God hath generally uſher'd in any great Changes, he hath made in the World, by ſuch *Signs* and *Wonders* in *Heaven*, and *Shakings of the Earth* beneath: and therefore with great Right he cloaths his Denunciations and Threats of ſuch great Judgments in ſuch Language of *Thunder* and *Lightnings*, and *Earthquakes*. A very remarkable Inſtance we have of this in the *Prophet Amos*. When God was about, as it were to Ride a Circuit in Judgment upon the Nations for *Three Tranſgreſſions*, and for *Four* even upon each ſingle Nation or People, *Amos* dates his *Prophecy two Years before the Earthquake in the Days of* Uzziah. How general that was, is not known to us. But there is plain importance, God firſt began to give notice of his Judgments by *Amos* his *Prophecy* in his two firſt Chapters. That not prevailing to Repentance, he gave a loud Alarm by the *Earthquake*, which it is moſt probable, was as general as thoſe Nations threatned by *Amos*. Then follows the Judgment it ſelf on the ſeveral People nam'd and executed by the *Aſſyrian* and *Babylonian* Conqueſts. And why was there a mention of the *Earthquake two Years* after; if God had not pleaſed to give that Intimation, that an *Earthquake*

Amos 1. 1.

quake was a fit Forerunner of that Judiciary Progress, that follows in those two Chapters of *Amos*; so our Lord *Matt.* 24. makes *Earthquakes* in *Divers Places*, the certain Forerunners of the Desolations of *Jerusalem*.

4. The *Lord Jehovah* is phrased to suffer *Earthquakes*, because he hath determined upon this one *Earthquake*, wherein he will *shake* not *only the Earth*, but the *Heaven also*; a *great Earthquake*, *such as hath not been since men were upon earth*; *so mighty an Earthquake, and so great*; *wherein every Island shall flee away, and the Mountains shall not be found*, Revel. 16. 18. 20. And of this God foretold *Hagg.* 2. 6. *Yet once I will shake Heaven and Earth*, &c. And in this Text, *Yet once more I shake not only the Earth, but the Heaven also*. Where though the Apostle opposes the *once more* to the *shaking of the Earth* at Mount *Sinai*, because that was to his present purpose; yet it leaves room for that most sagacious Interpretation of Dr. *Burnet*, in the forenamed Discourses, That it is oppos'd to the *shaking* not only the *Earth*, but the *Heaven* also, in and by the *Flood*; for in that he says *once more*, it supposes, that not only the *Earth*, but the *Heaven*, had been *shaken* before: And when could that be, but in *the Flood* the on purpose Type of this, as appears by what that excellent Person hath said on 2 *Pet.* 3. Although This shall be greater, and to far greater purpose in *the new Heaven*, and the *new Earth* to perfection: Whereas That *Flood* brought forth *a Heaven and Earth* for the worse; and Men grew as, and more wicked; but here *Righteousness shall dwell*, and

This shall be the greatest since *Man was on Earth.* This is the *Time of Trouble,* of deep *Tribulation* and *Temptation,* such as none *ever was before,* to All, but the Servants of God and Christ, *Dan.* 12. 1. *Mat.* 24. 21. *Rev.* 3. 10. c. 7. 14.

Now therefore, It *becomes him, by whom are All Things,* and *for whom are All Things;* seeing he hath determined so great an *Earthquake* at last, to give such *Terellaes* of it; such little Parts, Pieces, and Models of it, that might Inlighten, Awaken, and Assure the World concerning it; and to have set up such a Pyramid of it by the *Flood,* in general to all the World; and to *Sodom,* and the Cities about it in more particular, in the Beginning of the World; and to speak in the Eloquence of what he will do, on every occasion of a greater Judgment on any Nation or People; and to joyn with it the *Thunder* and *Lightnings* of his *Power* and *Voice,* that are as the *Shakings of Heaven;* and generally fall in with the *Shaking of the Earth.* And thus we find all along the Scripture, and with great Relation to this very *Earthquake* ushering in the *Kingdom of Christ,* and the *Destruction of Babylon,* the great Symbol of his Enemies; so *Psal.* 18. 7. *Esay* 13. 13. with very many Pieces more. And this is to make the Thoughts of it familiar to Men, and to acquaint them throughly with God's great purpose herein; for hereby a *short Work will God make on Earth;* yet every Man, Woman, and Child, shall be rais'd on purpose to see this great Sight, and to feel it; The *Earth shall cast out her dead for it,* and no more cover them. This is that *Earthquake* in which God arises to *shake terribly*

the

the Earth, Esay 2. wherein it shall be indeed as a *chased Roe*, and as *a Sheep no man cares to take up*, tho now they are so greedy of it. Then the Lord will make *it empty* and under the great Desolation overthrowing, and *turning upside down* Persons and Things, and all distinction of *Servants*, *Masters*, and *Mistresses*, *Purchasers*, *Sellers*, *Lenders*, *Borrowers*, as is describ'd *Esay* 24. which shall end in the *Sun's being confounded*, the *Moon asham'd*, when *God comes to Reign before his Ancients in Glory*.

And in the *New Testament*; we find at the Death of our Lord Jesus Christ, *Mat.* 27. 50. when he gave up that mighty Breath, and with that loud Voice commended that immortally blessed Spirit into the Hand of God; There was a *Great Earthquake*, and the *Rocks rent*, and the *Graves opened*; and after his Resurrection, *many Bodies of Saints came forth*, *and appeared to many in the Holy City*; a most admirable Type of the Last *Great Earthquake*. At the *Resurrection* of Christ there was again an *Earthquake*, Matth. 28. 2. At the *Pouring out of the Spirit*, Acts 2. 1. There was, from Heaven a *mighty rushing Wind*, that *fill'd the House*, and so must needs *shake* it, and as the *Appearance of Fiery Tongues*: when the Apostles Pray'd after that solemn *Conference* with the *Elders of the Jews*, the *House shook*, c. 4. When *Paul* and *Silas* had praised God in Prison, there was an *Earthquake*, and the *Foundations* of the *Prison* were *shaken*, the *Doors opened*, and the *Chains* of *every* one were *loosed*, Acts 16. 25. All these were real *Historical Earthquakes*, or Matters of Fact; and they

are

are also great Types, and Emblems with Relation to what shall be at the *Kingdom of Christ*, and even Predictions and lively Assurances thereof.

In the *Revelation*, that most *August Prophecy* of the *Kingdom of Christ*, we read of Four great *Earthquakes*, that were so many Advances of the *Kingdom of Christ*.

1. That grand Deturbation of, or dismounting *Paganism*, or the casting down the *Dragon* or *Devil* inhabiting it from Heaven, who was worshipped in *Paganism* as a God; and all his *Host* in the *Fourth* or *Roman Empire*, were cast down with him, when that *Empire* in *Constantine* became Christian. And this was celebrated by those lofty Expressions concerning it, as a great *Shaking even of Heaven and Earth*, Rev. 6. 12. c. 12. 5. as shall be at the *Kingdom of Christ*.

2. The final Extirpation of Paganism, or Rooting it out; though with that unhappy Revolution of *Antichristianism*, ready to come in with the *Barbarous Nations* into that *Empire*, and so undermining the *Kingdom of Christ*. This was at the famous Victory of *Theodosius*; And this was as Church Historians tell us, with a very great *Tempest* of *Thundring* and *Lightning* and *motion of the Earth* in the Letter, as well as the *Prophetic* Representation of the *Thunder*, *Lightnings*, *Voices* and *Earthquake*, the great *Emblems* of the *Kingdom of Christ*.

3. The *Earthquake* that shall be at the *Rising of the Witnesses*, when that Great City, whose *Emblem* is *Ten*, or *Tenth*; in regard of the *Ten Kings*, who give their *Kingdom to the Beast*, that

carries

carries it, shall fall. *Rev.* 11. cap. 17.

4. The whole Time of the *Seventh Trumpet*, shall in regard of the mighty Effects, and Events be a continual *Earthquake*; even till the great and real *Shake* of *Heaven* and *Earth*, the *once more* in the Text; that *what cannot be shaken may remain*, as hath been explained. *Rev.* 16. 18. 20. compared with c. 11.

Now that *Earthquake* nam'd last, but this last, *viz.* the Fall of the great *Antichristian* State, I affirm to be so near as 1697. approaching; wherein the Kingdom of Christ shall be in its Succession.

Now what arises from all this, *Inference:* but that it may both urge the Necessity, and give all Invitations and Incitements to Repentance; which cannot be higher expres'd than in the Apostle's own Words, as 'tis us'd in this Context. Let us *have Grace*, or rather Take Hold, lay earnest Hold of Divine *Grace*, and Power in Christ; that we may *serve him with Reverence*, or all Holy Awes of Modesty and Shamefacedness, as the *Angels* that *cover Faces* and *Feet*, lest we give distaste; and with good *Heed-taking*, as the *Israelites* that kept within bounds, lest God should have broken out; And this Service of God with holy Αἰδῶ *Modesty* and shame of our own Unworthiness and horrid Nakedness; This Good *Heed-taking* not to run into God as a *Consuming Fire*, is most shewn, exercis'd and practis'd in timely Repentance. For all at that Day of *Earthquake*, *Thunders* and *Lightnings*, *once for All*, All must be near; for God will *come near to them*, as a *swift Witness*; and to

All

All not Repenting and Reconcil'd in Christ, he will be a *Consuming Fire*, Mal. 3. 5. With this Heb. 12.

And to this purpose, Let these very late *Motions of the Earth* be consider'd in all the foregoing Discourse; for I cannot but be perswaded, they are Pledges of that great Change, that shall suddenly be in the World in the Fall of the whole *Papal* and *Antichristian State*; besides their general strong Motive to *Repentance*, as they speak God, both in his Divine Power, and Ability to execute Wrath; as also in his *Goodness*, *Long-suffering*, and *Patience*, *leading to Repentance*; and how much more, if the Approach of his Kingdom it self, the greatest *Motive to Repentance* be by it declar'd so near.

That I may therefore improve so remarkable a Providence upon the *English Plantation* in *Jamaica*, (which is therefore to be reputed a part of *England* it self) and the so gentle and tender Admonition of that Motion of the Earth among our Selves (as also on other Parts) I would discourse them first, as an Argument to Repentance, and then, that they are a Prediction of a great Change on the World.

1. I first consider that of *Jamaica*, which, we must needs acknowledge a part of our Selves; and therefore it is to be looked upon as *England*, though beyond the Sea; and so we are all equally therein concerned, particularly that many of us had Interests, and Relations that suffered in it; we are therefore nearly concern'd; and so are strongly called upon to Repentance by it; and the more, that it fell so particularly upon that Town or Port, that bore the Ensigns of Sovereignty

vereignty and Government, called *Port Royal*; that was the *Key of the Island* and Plantation, the Port and Harbor, the Seat of the *Kings* Houſe, and of the Houſes of the moſt conſiderable *Merchants* and Traders; and of the Defence and Strength of the Place, by its *Baſtions* and Fortifications.

2. I conſider, that the Judgment bears a very great Reſemblance to the Judgment on *Sodom* and *Gomorrah*; For the Thunder, and Lightning, and Balls of Fire that came down from Heaven; according to the moſt credible Accounts of Eye-witneſſes; though the Town was not, that I have heard, touched by the Fire, carry the Signatures of *Sodom's* Judgment after a ſerene *Riſing* of the *Sun*, which muſt be by an *Earthquake* and *Inundation*; for the *Earthquake* and *Inundation* was in the Suddenneſs, and dreadful Deſolation, and Deſtruction that it made, How like to that which turn'd *Sodom* into a *Lake* or *Dead Sea* to this day! And herein what was ſhort of *Sodom's* Judgment in the Fire, was made up in the Dread of the *Earthquake*: and ſo many, about 2000 Perſons periſhed, as by that newly ſober publiſhed Account before nam'd appears; *A Shade of the Place, and of the Parts on which the Earthquake had greateſt Power is given in it.*

From hence then I argue;

1. That it is not to be aſcrib'd to natural Cauſes any other way, than as the ſupreme Counſel and Being hath all Cauſes in his Hand, and at his Diſpoſe. If it had been only an *Earthquake* and *Inundation*, there had appeared leſs of God, and of his Supream Dominion; But when there was a Cor-

a Correſpondence, and as it were Intelligence between Heaven, and Earth, and Sea, above and below; It leads us to conſider Him, *Who does whatever he pleaſes in Heaven and in Earth, and in all Deep Places.* He cauſeth the Vapors to aſcend from the Earth, He maketh Lightnings for the Rain, He bringeth the Wind out of his Treaſures, *Pſal.* 135. 6, 7. Were not Men reſolved, as *Pharaoh*, to *ſtand* up like *Rock* againſt God, they muſt needs acknowledge Him in this: The Works of God, his Judgment on *Sodom* of old, is an *Enſample* to all After-Ages; How much more This ſo upon our own Times, on whom the *Ends of the World are come*; though we had no ſhare in it, but it was upon another People; How much more when ſo upon our Selves, though in another Climate!

2. I conſider, as a further Argument to Repentance herein that great Scripture *Amos* 4. 6. That it comes upon this Nation in a Train, and Connexion of Judgments; all within leſs than half the *Age of a Man* at *Moſes's* Computation: The Peſtilence and Dreadful Plague in the Year 1665. The Fire on this City in 1666. The ſeveral Inteſtine Commotions, and Wars abroad: And now it is come to this Judgment, though but on ſome of us; yet it was but ſo upon *Iſrael*, v. 11. *I have overthrown ſome of you, as God overthrew Sodom and Gomorrah.* And this is the laſt, till God come to a Judgment ſo great, he would not name; *Therefore will I do This, or this, unto thee. Therefore prepare to meet thy God, Oh Iſrael,* in his ſevereſt Judgment, if

Or 70 *Years,* Pſal. 90. 10.

if thou *return not*. And so according to the general course of the Word and Dealings of God, especially with a People under such a clearness of Divine Revelation as we are: It must needs be, whether Men will *Hear or Forbear*. It must end in utter Destruction, if upon this we do not *Return to God*, according (I say) to the General Rules, and Standards of his Word.

3. That great Admonition of our Saviour's is an utter Prohibition of our sheltring our selves under such an Imagination, that they were *greater Sinners* than we are; for he hath solemnly denounced, That whoever does not *Repent*, shall not only *Perish*, but shall *Perish* ὡσαύτως *in like manner* with those, who have *Perish'd* by extraordinary, and most eminent, and remarkable Judgments, *Luc.* 13. 3, 5. So that without *Repentance* we are always under the Impendency, the hanging over of so great Judgments upon us; as came indeed upon the *Jews* in the *Roman Desolations* soon after; and must upon this Nation according to ordinary Rules, and Standards of the Word, and Providence of God, as I have said: But if not; seeing that Word of Christ shall be true, that we shall *likewise perish*, if we do *not Repent*; We must be raised to that Greatest *Earthquake*, *Thunder*, and *Lightning*, and the Dreadful *Tempest*, the *Snares*, *Fire* and *Brimstone* God will then Rain, and the *Horrible Tempest*, that shall be the Portion of every wicked and impenitent Person's *Cup*, Psal. 11. 6. at that Time, that Day, that shall *burn as an Oven*, and *consume the Wicked Root and Branch*; at that *Battel* of the *Great Day of God Almighty* in the *Valley*

Valley of Jehoſaphat and *Armageddon*, when he will *go through*, and *burn up all together*; What Cauſe have we therefore to *look diligently*, we may be *found of him in Peace* at that Day, and not in a *State of War*, of that *War*, that is a *War* in *Righteouſneſs* or a *War* of *Juſt* and *Righteous Judgment* in the *Day of Judgment*.

4. I obſerve from ſo many Perſons, taken away ſo ſuddenly in *Jamaica*; How great an Argument it makes againſt Truſt to a *Death-Bed-Repentance*, when the very Poſſibilities of a *Death-Bed* to *Repent* upon may be ſo ſnatch'd from us: and therefore with how great Force and Evidence, and with what a juſt Timouſneſs, the Obſervations on theſe Providences There, and Here, are to be adjuſted to theſe Diſcourſes on the general neceſſity of Repentance, and the great Hazard of committing our ſelves to the Adventure of a *Death-Bed-Repentance*; when ſo ſuddenly Providence, that is as in a Courſe of *Earthquakes*, and hath given us ſuch Warnings, may take us *away living*, and, if we Repent not, *in his Wrath*.

5. As between thoſe two Diſpenſations of Providence; the Dreadful Earthquake in *Jamaica*, and that here; I conſider with what a Goodneſs, and yet with a Faithfulneſs to move to Repentance, God hath ſhewn us both the Tenderneſs and the Skill of his Hand in the Motion of the Earth we were ſenſible of. For as in the moſt admirable Knowledge of his Almighty Hand, he took up our Earth, and poiz'd it; and in the Doing of it, did as it were ſay, *How ſhall I give thee up*, London? *How ſhall I make thee as* Admah *and* Zeboim, *the Cities*

Cities the Lord overthrew, as Jamaica, *or* Port-Royal? *My Heart is turned within me, my Repentings are kindled together; I will not execute the fierceneſs of my Wrath; I am God, and not Man; I will not enter into this City*, Hoſea 11. 8, 9. as into *Jamaica*. Behold then on Them *Severity*, to Us *Goodneſs*, if we *Turn to him* in his Goodneſs, and ſo *abide* in it; or elſe according to ordinary Rules we muſt be cut off alſo.

And there is indeed moſt of the Power and Wiſdom of God in doing ſo much, and no more; For a rude and unskilful Hand can Throw Down, Spoil and Deſtroy; but only an Underſtanding and Almighty Hand could *weigh the Earth as in Scales*; and as in a *Ballance*, lift up and ſet down in the very ſame place and ſtate. And how much more of Love and Grace to melt and ſoften us! as if he had ſaid, Behold what I am able to do, to Ruin you in a moment! But I will only ſhew what I can Do, and I will *Do you no hurt*. Oh that this *Riches* of *Goodneſs*, *Long-ſuffering* and *Patience*, might *lead us to Repentance!* who himſelf *ſtaid his own Hand*, and ſaid to Himſelf; *What am I doing?* (when none elſe could) and *He did it not*.

I come now to the Second Head I propos'd, for the Improvement of our Thoughts on theſe *Earthquakes* in general, but particularly of that but juſt, a *Motion* of the *Earth* in this City, and the Royal Camp, and other parts beyond the Sea; That it is predictive, and foretelling of a great Change in the World: And of this I give theſe following Arguments.

1. It is beyond all denial moſt evident, that Scripture makes uſe of *Earthquakes*, as the Conveyance of its Deſcription of the great Works and

Changes God will make for the *Kingdom of Christ*, till it appears: That course of Earthquakes Providence hath been in of late years, is surely a Declaration of those great Changes he is about to make, first by the Succession of that *Kingdom*, and then by its own Appearance: For if first Christ convey his *Kingdom* by *Earthquakes*, as *Types* and Pledges; it is but reasonable to expect, when he alarms the World with *Earthquakes*, he has something to do more than ordinary in the Advancement of it; else his so great use of them in his Word would be but as the *sounding of the Mountains*, and *Amuse* in vain. By the so often use of *Earthquakes* he teaches us to expect by them; Seeing as on one side he uses *Earthquakes* in his Word to express great Things for his *Kingdom* by; so on the other side he uses *Earthquakes*, that are so in Fact to and in his *Providence*, to foretell some Changes for his *Kingdom* following them, according to his Word.

2. The Nations, and Places, where this Motion of the Earth came, are such, as are closely concerned in the Change, that God is about to make; being either of the *Protestant* Profession, or of the *Ten Kings*, that yet *give their Kingdom to the Beast*.

That God was pleas'd therefore to guide the Motion of unquiet Vapors over so many Countries and Cities, it was like the sending the *Cup* and *Yoke* in *Jeremy* to so many Nations, on whom he would execute his Displeasure by *Nebuchadnezzar*, Jerem. c. 25. c. 27. so now he hath sent by this *Earthquake*, as it were by a Messenger, to make known to the Nations his *Kingdom* so near. For so mild and gentle a Motion, that had nothing of Wrath, and execution of Vengeance in

in its Commiſſion, ſeems entruſted only with ſo great a Notice. And I cannot but hope, and am even aſſured, That this City is to bear ſo happy a Part in the *Kingdom of Chriſt*, that it ſhall be *preſerved* for his *Servant* David's *ſake*, and that God in Chriſt is the *Holy one in the midſt of it*.

3. That which above all aſſures me ſo, is That *Sure Word of Prophecy*; that Time is ſo near for the Succeſſion of the *Kingdom of Chriſt*, (which is by *Prophecy* deſcrib'd by a great *Earthquake*) that I can underſtand nothing by this Move; but that Introducing, or Bringing it in with the *Call of the Witneſſes*, and the *Fall of the Tenth* of *the Great City*: For I cannot underſtand that there is Space or Room for any other Change but of That to the *Kingdom of Chriſt*, entring into its *Succeſſion*; wherein all ſhall have the Advantages of Repentance and Reformation by the *pouring out of the Spirit*, and the *Preaching of the everlaſting Goſpel*; even to all the World; and the Converts of that Time ſhall be, as the *Drops of Dew from the Womb of the Morning*: A Change of ſo great advantages to the World, that none have any reaſon to be offended, or to complain of the Tydings; except They, *who hate to be Reform'd*. I deſire no other *Beauty of Feet* or *Face* than to *bring* and *publiſh* it. It is all holy, pure, ſpiritual, benign, and beneficent, to thoſe who have but any Deſires after God Chriſt, and Goodneſs, both in inward and outward Bounties: There is greateſt reaſon it ſhould be *daily prayed for*, and *daily it is to be praiſed*; *Verily*, It may be ſaid, *Many Kings*, *Prophets*, and *Righteous Men have deſired to ſee the Things* that ſhall then be ſeen; and *have not ſeen them*; and to *hear the Things that ſhall then be heard*,

and have not *heard them.* Oh therefore, that this may be what this gracious Heave of the Earth does presage; (as I have great Assurance it does,) That there is no more danger by it, than this, That we should take notice; This Earth with great Sedateness gave a Motion with joy, as *John Baptist in the Womb*, to foretell; It is *with all its Kingdoms* soon to become *the Kingdom of the Lord* and of *his Christ*, wherein *Righteousness shall dwell*: That soon after, upon a Purification from all Defilements, the *Heavens* over it, and it self, may become a *New Heaven* and a *New Earth*; and the *Will of God done* as in parallel. as in that *Heaven*, and upon *Earth.*

But though I have endeavoured to make good my way all along; yet I would in the Conclusion give a more solemn Answer to the chief Objections, I have taken notice of.

Objt. 1. Some of the sagacious Observers of Nature have so trac'd extraordinary Events to their Causes, that they have foretold particularly Earthquakes, by observing the Ripeness of natural Causes for them.

Answ. 1. Whatever Observations the wisest of Mankind have made, they are not able, so far to penetrate the Screws of Natural Causes, fitted to the necessitating one another to such Effects; but that supernatural Agents may give a *Lift* to the *Wheels* of Second Causes, that usually *move*, but *on Earth*, viz. in a natural way; to move much *above Earth*, that is, Supernaturally: and in the same manner to set Bars to, or hinder their Motions. *Ezek.* 1. 19. 20.

Now that there are such Supernatural Agents; the very Evidences of rational, and even sensible Experiments compel the stoutest Gainsayers to confess,

confess, but as they bid defiance to all Things for the sake of their *Atheistic* Sentiments.

Answ. 2. He that *Knows all his Works* from *the very Foundation of the World*, and foresees All Causes and Effects, could with the same Ease ballance them for their just Time, both as to particular Persons, and Nations with their Sins, *filling up their measure*; and so that All should roll down to their highest Effects at that time when he will *once more shake, not only Earth* but *Heaven also*; even at that *Time of Trouble*, and *Day of Battel and War*, as it is most *Prophetically* call'd *Job* 38. 22. 23. compar'd with *Dan.* 12. 1. *Mat.* 24. 21. and *Revel.* 16. 14. the same Spirit that dictated All, Fitting the very Words one to another in these Scriptures.

Object. 2. But still, If this be allowed, that such natural Causes and Effects are adjusted for the Purposes of Divine Judgment, and even for that Dissolution of this present Frame, Why at this Time?

Answ. 1. Such a Time according to all Scripture and Reason must be at some Time; and why may it not be now so near?

Answ. 2. The very Time since the *Coming of Christ* first *in the Flesh* being almost 1700 Years ago, was call'd the *Fulness of Time*; what then can be after it, but the *Ends of the World*, the *Last Day*, the *Last Hour*, running apace to the *Fulness of all Times*? Gal. 4. 4. and Ephes. 1. 10.

Answ. 3. Mens Heats in all the Business of this World, *Buying*, *Selling*, *Planting*, *Building*; the *Little Faith on Earth*, it is near; are no Arguments it is not near; for these are foretold to be even at the nearest Approaches of *that Day*.

Answ. 4. But in sum; *The Sure Word of Prophecy*,

phecy, and *Line of Time* according to Scripture, in full Agreement with *History*, as I have so often affirm'd, is my Grand Assurance.

Object. 3. But those Words of our Lord's *Marc.* 13. 32. *Of that Day and Hour knoweth none*, &c. contradict any such Calculation making known that Time.

Answ. I affirm upon greatest Evidences of Scripture Reason; The *Son having all Judgment committed to him*, and the *Spirit resting upon him without measure*; did know of that *Day*, and of that *Hour*; but in that Parabolical Speech Christ acknowledges the Supreme Dominion of the Divine Being, which is so often said to have the *Panto-Craturate*, the Almighty Ordination of that Day, and the so unfathomable stupendious Process of it; As *the Revelation*, or *Bringing All Things to pass* in order to it, is said to be *given by God to Jesus Christ to shew to his Servants:* and the Conduct of them, originally in God, is given to him; even so the Knowledge of the Time and the Administration of that Day.

Object. 5. But the contrary Prevalencies of that *French* Prince, the so great Enemy of the *Witnesses*, who keeps them now from *Rising*, shews, That Time is not so near.

Answ. As God gives in all Ages such Dominion and Greatness to some Princes, that no Confederacies can withstand it; as to *Nebuchadnezzar*, *Alexander*, *Cæsar*, *Mahomet*; so hath he given much Greatness to that Monarch: but when such Time of those Princes came, and so of this Prince, that they must have End; At that very Time, as they, so he must end; and none shall help it; nor any precedent Greatness stay him up.

Answ. 2. An Universal *Monarchy* is Embarrassed

ſed to him; He ſhall never be more than one of the *Ten Kings*, till he, or his Succeſſors with the Reſt ſhall *hate the Whore*. As Prophecy, ſo Providence hath Embarraſſed him, as with a *Band of Iron*; and ſo far the *Confederacy*, or ſome other certain Interpoſal ſhall prevail, till then.

Anſw. 3. We are not earneſt enough in Prayer, we curtail the Time of Humiliation, and ſeeking God; eſpecially, in that ſtrongeſt Argument of his *Kingdom*. Oh that this *Counſel* might be *acceptable to the King*, and to the *Counſels* of the Nation, and the Miniſtry of all Names! that we might by earneſteſt and loudeſt Prayers of a Winters *Humiliation*, and ſeeking him by Faſting and Supplication prepare for a Summers Action, and not grurch God the Time

Anſw. 4. He hath had the uſual Space allowed to ſuch notorious Enemies of the People of God; And give me leave to uſe it as an Emblem, tho not as a Forebode; As Divine Providence commanded ſo great a *Leviathan* or *Whale*; which he calls *King over the Children of Pride*; from *Playing* in the *Ocean*, where he had room enough in the purſuit of his Prey; to come, and ſtrand himſelf, and dye on the Shore of *Scotland*, the *Twin Iſland* of our *Great Britain*; even ſo he will ſhortly work his *Signs* and *Wonders* in *Heaven* and *Earth*, that he may abaſe ſuch *Tyrannick Leviathans walking in Pride*.

For the Time is near, and All, however it ſeems otherwiſe, ſhall be ready. *A King ſhall Reign in Righteouſneſs*; and Perſons compar'd to the Baſeſt, Vileſt, ſhall no more be called *Moſt Chriſtian*, *moſt Serene*, *Magnificent*, *Beneficent*.

But there ſhall be a Breaking out of the Glory of the Goſpel; The Tongue of the *Stammerers*

merers shall *speak plain*, *The Lame shall leap as an Hart*. The *Ears of the Deaf* shall *hear*; The Esay. 29. c. 32 c. 35. *Eyes of the Blind shall see out of obscurity*; The very *Ears of the Deaf shall hear the Words of that Book* of *Prophocy*, which the *Learned* will not now meddle with, because, say they, It is Sealed; nor the *Unlearned*, because they are not *Learned*. Abundance of Converts shall be brought in; *Foolish Virgins* shall be *made Wise*, and not Err in *the way* called *the way of Holiness*; and no *ravenous Beast shall be there any more for ever*.

Let us then, to sum up all, Seek *Amos* 5. 8. him who *made the Seven Stars and Orion*, who makes the Day *dark* with *Night*, and yet *turns the shadow of Death into Morning*, who calls for the *Waters of the Sea*, commands them out, and *pours them on the face of the Earth*; who *rends the Rocks* with his *mighty Winds*, and *shakes the* 1 Sam. chap. 2. *Earth out of its place*, and *Thunders down with his Fire upon* 1 Kings 19. 11. *the wicked*; and comes himself in the *Still Voice of his Kingdom*.

And hereof he hath given notice, as he *saw good*, with dread or Wrath on *Jamaica*, as an Emblem of the *Day of Judgment* on the *World* of *Ungodly*; which, as it should stir up the *Remnant* that are there *escaped*, even as our Selves, to deep Repentance; so it should excite us to all Acts of Mercy to them, and Prayers for them.

To us he hath sent, as it were the *Still Voice*, to let us know he is *coming* himself; to which the Earth mov'd it self, in token of Obeisance.

FINIS.

THE GENERAL

INEFFICACY AND INSINCERITY

Of a Late, Or

Death-Bed Repentance.

WITH

Earneſteſt Diſſuaſives from committing our Eternal Condition to that Unſpeakable Hazard.

AND

A full Reſolution of the Caſe, how far a *Death-Bed Repentance* is poſſible, to be Sincere and Effectual.

By T. Beverley.

ΣΗΜΕΡΟΝ, ἄχρις τοῦ, τὸ ΣΗΜΕΡΟΝ καλεῖται.

To Day, whilſt it is called, to Day; Leſt any one be hardned through the Deceitfulneſs of Sin, Heb. 3. 7, 13.

LONDON.

Printed by *R. Smith*, for *William Miller* at the *Gilded Acorn* in St. *Paul's* Church-yard, where Gentlemen and others may be furniſhed with Acts of Parliament, Speeches, and other ſorts of Diſcourſes, and State-Matters; as alſo Books of Divinity, Church-Government, Humanity, Sermons on moſt Occaſions, *&c.* M DC XC II.

THE GENUINE
ANTIQUITY
AND
SINCERITY
OF THE
Book of Deuteronomy.

LONDON

THE PREFACE TO THE READER.

IT may seem unseasonable, and morose, to deny the value of any kind of Repentance, in such an Age as this; wherein there is a Generation arisen, Oh how lofty are their Eyes, and their Eye-lids lifted up with Scorn and Disdain of all Religion! An Age so irreligious, that it seems necessary to gather up all the Fragments, tho but of a seeming Piety, and make the most of them, rather than to call things to so strict a Ballance: A thinner, and more dilute Repentance, than would formerly have admitted a Man into a visible Church, may at

such a time as this, hope for Heaven.

To all this I must answer, First, *The Looseness of an Age does not slacken or dissolve Eternal Laws; Wisdom abates nothing of its price, of that timely and early search after it, whether Men think good to give it, or whether they will forbear. It hath no meaner Esteem of it self, because Folly, that is, simple, and knoweth nothing, sitteth upon the high places of the City, full of Noise and Clamor, and entices to its Entertainments the Multitude, and Grandeur of the World.*

All the Severities of Scripture, that make the way to Heaven narrow, and the Gate strait, stand like a Rock, from Generation to Generation, alike in all times. Nothing that is prodigally loosed on Earth, in compliance with a licentious Age, will be therefore loosed in Heaven.

The goodly price of a Death-Bed Repentance, *at which God is priz'd by Men, even then, when Religion is at the lowest, is rejected oftest with Indignation,*

tion, and the everlasting State purchased by it, may be sadly called an Aceldama, a Field of Blood.

If this Severity of Divine Truth offend any one, The Resolution is that of our Saviour. † *Every Plant, whether Person or Thing, that our Heavenly Father hath not planted, shall be rooted up.*

† Mat. 15. 17.

2. *It is no improbable way of Contesting against Atheïsm, and general Irreligion, by the strict Doctrins of Christianity, as well as by Arguments of Reason: Nay, Authoritative Applications of the Truth of God, often strike the Conscience within the Reason, sooner and quicker than industrious Attempts upon the Reason: as Lightning melts the Steel, and neglects the Scabbard. Pressings of Faith, Repentance, Holiness, Eternal Judgment make Men (even Unbelievers) fall down upon their faces, when the Secrets of their Hearts are discovered, and confess God is there*

For the Soul of Man is more easily wrought upon by those domestick Rebukes, God gives it by his Word, than by more solemn Treaties.

Especially, corrupted Reason takes upon it self to be a lawful Authority, when an honourable War is commenced against it by the better Reason on the other side; It contemns Laws of Discourse, as precarious, and makes account, it gives Reason for Reason. But the Rod of God shaken over it makes it tremble, and confess it self a Slave: Thus the Slaves in the Story were more easily reduced by the servile Chastisements they were acquainted with, than by the force of Armies. Atheism grows the prouder generally for being reasoned with: It does but dissemble, while it pretends its disease to be in the Head, which it knows indeed to be in the sensual Heart. And therefore is pleased to be struck in the Head; but cannot endure to be wounded in the Heart, which the Word of God especially aims at.

Not,

Not, but that it is indeed a most generous and honourable Atchievement to shew Religion to be the highest Reason; and to detect those pretending Sons of Reason, of the greatest Irrationality. But it is still to be acknowledged, the plain preaching of the Gospel, which the Apostle calls the Foolishness and Weakness of God, is alone wiser and stronger than Men: The Reason of that, couched under an Heavenly Authority of Truth, carries those τὰ ὅπλα δυνατὰ, those mighty Weapons, whereby every high Imagination and Reasoning is to be subdued, that lifts up it self against God.

Upon this occasion, I cannot, but bewail those unhappy Divisions, that have separated the Preachers of the Gospel one from another, and thereby opened a Lane for that Black Troop to advance in, and made the Trumpet of the Gospel to sound so incertainly, that it hath rather scattered Men, than prepared them to the Battel.

Our Saviour foreseeing the Consequences hereof, according to that great Maxim of his, ‖ Every Kingdom divided against it self is brought to Desolation, *did so earnestly command Unity and Love of one another to his Disciples in general, and more particularly to the Ministers of his Word, as the most effectual Demonstration;* † *He was sent from God, and his Doctrin from Heaven.*

‖ Mat. 12.25.

† Joh. 17.21.

From whence it follows, where ever this Union is broken, Christianity is liable to the Imputations of being a great Cheat and Fraud. Upon which advantage loathsome Irreligion enters, and spreads it self in those empty spaces, begotten by our Distances, and removes from one another: All divisions in Christianity are Scandals to it, and weaken it. This we see verified in our days; the differences in Religion, and the prophane scorn or stupid neglect of it, being alike visible, and notorious throughout the Nation.

Yet

Yet upon just Accounts: the Irreligion consequent upon Divisions in Religion, turns to the advantage of Christianity, that thus it must be, else how should the Scriptures be fulfilled? But this abates nothing of the Sinfulness and Unhappiness, or Necessity of Amendment.

To guide us then into that; It is very observable, the venom of this Distemper falls not so much upon the several Parties in Religion, as upon Religion it self; while we wound *one another, Religion is the* Martyr, *lies a bleeding, and even dying. And while good Men lament it, the Enemies of it* make merry and send † gifts *one to another, in token of Triumph.*

† Rev. 11. 10.

The method of Cure therefore, is not, for every Party to weigh up it self, and press down others, but to buoy up Religion it self; and that is best done, by Preaching and living the very Thing, *without distinction of Names. If we did but yield it its own Integrity and Universal Goodness, it would soon*

rise

riſe into that Honour it hath loſt, by being captivated to Opinions.

For as our human Nature would be much more beautiful and happy, if cemented by that Philanthropy, *or general love of Mankind, ſo indearingly charged upon us by our Saviour; who demonſtrated, that he embraced within his own Immenſity, the whole latitude of our Nature; without contracting it into the narrowneſs of a human Perſon, by the great care he took; That this Nature ſhould not be diſhonoured, abuſed, and torn by it ſelf through that bitter Cenſoriouſneſs, Revenge, and Contempt, Men exerciſe upon one another, even there where Chriſt is profeſſed.*

So would our Chriſtianity, that is now evil ſpoken of, appear, as it is in it ſelf, Acceptable to God, and approved of Men, if we could unite in thoſe comprehenſive Intereſts of Righteouſneſs, Peace, Joy in the Holy-Ghoſt, that ſubſtantial Chriſtianity; Thoſe healing Wings of the Sun of Righteouſneſs,

teousneſs, in the Rays of which our little differences about Meat and Drink would play up and down, as ſmalleſt Motes of Human Frailty, eaſily obtaining a mutual Pardon; and that black and moſt abhorred Vapor of Irreligion, be forced to diſlodge at ſo Illuſtrious a Preſence.

If there be any Intereſt to keep afoot theſe Diviſions, it is an Intereſt of Diſhonour, that dares not name it ſelf; it is not only, δυδιειν ὑποθέσει; *but* τῇ κοιλίᾳ. *It is not barely to ſerve an Opinion, (much leſs the Lord Jeſus) but the Belly.*

3. *But to return from whence I have digreſſed, upon ſo great a Cauſe. Laſtly, we may find, in the very Notion of a* Death-Bed Repentance, *enough to defend the ſeaſonableneſs of this Diſcourſe, notwithſtanding ſpreading Irreligion. For it imports a deſign to Dye well: and we ſee very* Few, *and* thoſe Few *deprived of the common* Modeſty *and Sobriety of Mankind; and who thereupon become an horrid*

rid Story, but dye at leaſt in a fair and calm Temper towards Religion. Now if we join to this, that of many Millions for one, every one dies as he lives, not only as the Tree falls, ſo it lies; but as it hath inclined along its growth, ſo it falls. How great is the neceſſity then of living well, that we may dye well! For this Death-Bed Repentance, *that riſes and ſets at the ſame time, generally proves but a falling Star. That Repentance only wheels orderly into a higher Orb, that hath given proof; it was a true Light, by ſhining here for ſome conſiderable ſpace.*

A good Death receives Being from a holy Life, elſe there is not ſuch a thing in Nature, no not in Grace, except by Miracle of Grace.

Thus far I have made Apology for the Seaſonableneſs of this Diſcourſe. In the Diſcourſe it ſelf. I am not conſcious of having wandred from the Univerſal Doctrin of Divines in this Point; except it ſhould ſeem too high a ſtrain to place this Repentance,

(when

(when true) among Miracles. To justifie that, I have the warrant of Sacred Story, the Dying Convert, *which being the only Example of such a one in Holy Writ, was in the days of the Messias,* that great Period of Miracles, *singled out upon that greatest occasion,* viz. *To display the power of the dying Mediator, to forgive Sins, not only upon Earth, but in his lowest Humiliation, his very descent into Hell; which argues it a very great Miracle.*

Yet I have not trusted the weight of the Discourse to any thing that looks like a private Opinion; *but to most avowed Principles, and have therefore reserved my particular Sense as the Conclusion of the whole.*

I have only to add, there is a National late Repentance, as appears by the Unsuccesfulness of that unparallell'd † *Reformation of* Josiah; *sincere indeed in him, and of full Effect: but not in the Body of the*

† 2 Kings 23. 26. and 24. 3, 4.

Jewish

Jewish Nation, as appeared by their Relapses under the following Kings; and therefore, notwithstanding that seeming Return, the Lord turned not from the Fierceness of his Wrath, wherewith his Anger was kindled against Judah, *for its guilt in the Sins of* Manasseh; *which the Lord would not Pardon, and therefore would not give a true Repentance of those Evils, they had so long continued in, against all the early Admonitions of the Prophets:* This is the just Parallel of a Death-Bed Repentance.

The due Application of all these Considerations, to every one, into whose hands they may fall, is the earnest and affectionate Prayer of,

T. B.

THE GENERAL INEFFICACY AND INSINCERITY OF A Death-bed Repentance, &c.

Luk. 23. 39, 40, 41, 42, 43. *And one of the Malefactors that were hanged with him, railed on him; saying, if thou be the Christ, save thy self and us. But the other answering; said, dost thou not fear God? Seeing that thou art in the same condemnation. And we indeed justly, for we receive the due reward of our deeds, but this Man hath done nothing amiss. And he said unto Jesus, Lord remember me, when thou comest into thy Kingdom. And Jesus said unto him; verily I say unto thee, this day shalt thou be with me in Paradise.*

THE generality of Men that have been at all acquainted with the name of Repentance, and understood in any Measure the importance and signification of the thing, acknowledge it beyond all dispute necessary: Yet they allow them-

themselves a leisure for the Performance of it, and such a leisure as swallows the whole time of Life, and leaves only the last and lowest part of it, for the discharge of so great a Business; so that their Repentance, if any at all, falls out to be a *Death-bed Repentance.*

The inconveniencies of which are unexpressibly great, because the lives of Men are left naked of that Holiness and Purity, that should adorn them, and all over blotted with Sin and Vanity. Their Conversation wants *that light of good Works, that should shine before Men, and glorifie God in Heaven. Their Life is without form, and void, and darkness is upon the face of it.* And in the end they are cast upon the great Sea of Eternity, as in a Vessel of Paper, a thin and superficial Repentance.

It is therefore most necessary to use all means, to shew the Insufficiency of this Refuge, which most of those, that live in common under the Profession of Christianity, design while they live to fly to when betimes they dye. To demolish *this House upon the Sand*; that Men may not by hopes of shelter at it, conceived long before hand, be kept off from laying *their Foundation upon a Rock*; which possibly they would do, if these hopes were cut off.

And because this piece of Sacred Story hath been generally taken, as an Instance of great Favour to a late Conversion, not that it is indeed so, but that it seems to be so, let it be the Ground of the present Discourse.

For I observe Divines, in their Doctrin concerning the danger of a Dying Repentance, are careful to wrest out of the hand of presuming Imagination,

tion, this Example, and to allay the vain Confidence built upon it.

Indeed the Miſtake of it is very fatal, ſeeing if it be duly conſidered, there is nothing more forcible againſt what it is pretended for, than it. It is true, it is a Relation of a dying Man returning from great Sins to God; but ſo circumſtantiated, ſo defended on all hands againſt Boldneſs upon it, that there might have been more reaſon to hope well of Laſt-Breath-Penitencies, if there had not been a Pattern of ſuch a one in all Points, as much above the imitiation of thoſe of our days, as the Heaven is above the Earth. It is ſuch a one, as if God had ſaid of it, if I accept a Dying Repentance; behold this, conſider it every way, and take notice by it, what a one I will have it. God putting the Caſe, and reſolving it thus, hath given a much more poſitive Determination concerning it, than if the Caſe had never been put.

Ante mihi fidem latronis oſtende, & tunc tibi latronis beatitudinem policere. Auguſt.

The End therefore I aim at, is to make it evident upon general Reaſons, and particularly from this Inſtance.

That a *Death-bed Repentance* is a hazard ſo unſpeakably great, that no Man can without Folly extreamly prodigious commit to ſo much adventure an affair of ſo great importance to an eternal condition.

Hereunto I will raiſe this Treaty by theſe degrees.

1. By obſerving the Judgment of Divines concerning this Caſe, and ballancing the moſt favourable with the more ſevere.

2. By detecting the Follies that have given a Reputation to a *Death-Bed Repentance.*

3. By examining the most hopeful Appearances of this kind of Repentance, and shewing there are plain Causes of them very much below the Nature of true Repentance, wherewith I will compare them.

4. By observing the Extraordinaries, of which the Repentance of this Dying Malefactor was composed, because of which it can hardly be drawn into a Precedent.

To all these I will subjoin pressing Considerations on every side; that Men should not delay their return to God, to the latter Times of Life.

For the First, the Judgment of Divines in the Point, I begin with that severer one; yet built upon great Piety and Reason, that asserts it a plainly impossible thing, a Man on his Death-Bed should Repent with that Repentance, the Scripture so oft Discourses of, and promises Pardon to, and threatens the neglect of, with Perishing; and therefore concludes, a Dying Man that hath not already repented, must needs fall, not into the Sin of Despair: For who is bound to hope, that hath not the reasons of his hope given him by God? but into the Misery of Despair: For how miserable is he whom God hath left to the boiling Sea of his own Horrors, and thrown him out no Anchor of Hope?

Dr. Taylor's *Invalidity of a late Repentance.*

However this Sentence seem rigorous, yet when we consider the ponderous Arguments it uses, it may rather amaze us, than provoke our Censure: For First, it is very irreconcileable with the Glory of God, that Men who have had the knowledge of God, and been called upon all their Lives to give up

up themselves to him, should be accepted, when they pour out to him the Lees and Dregs of Life, instead of the generous Spirits of it. That he that hath had in his Flock a Male, should vow, and Sacrifice to the Lord a corrupt Thing, and yet escape the Curse of the Deceiver. The Expressions of Scripture are innumerable in which God Disavows such Prostitutions of his Grace, (as is hereafter to be urged) but seals such, e're they are aware, under Hardness of Heart, and a Reprobate Sense, to Destruction.

2. It appears impossible, there should be a discharge of the Duties of Repentance, when Men are a Dying; that they should draw within the hollow of that little Span, that is also otherwise incumbred, the vastness of that Action, that is necessary to take off the Brawn of a long Impenitency.

That a Man should live the life of Holiness that is just a Dying; that the Tree that hath been always barren, should bring forth good Fruit, now it is a hewing down: These things are very contradictious; how can Repentance plant it self in the Soul, and settle gracious habits there in so short a space? Or in an instant by Mortification root out those Lusts, and sinful Affections, that have been many years eating into the Heart? Repentance must have a time for Fruits, and those Fruits for Ripening and Concoction, which a Death-Bed will not afford: So that it cannot be *that Repentance of the Gospel*, but at the best, only some first strokes of it.

3. There must be a living to God before a Man dyes to God. It is the Supream Law, every one must *glorifie him here on Earth, and finish the work he hath given them to do in the World. They must*

work the works of him that sent them while it is day, before the night cometh, in which no Man can work. After this Men are received into the glory of God.

4. In Repentance, we must be in the same Circumstances of Temptation we were in, in the time of Sinning. But it will be hard to find in what the state of a Dying Man differs from that of him, that is already dead, as to this business of Repentance; but that he may as well be allowed to Repent, that is entred into Eternity, as he that stands on the very brink of it.

This Censure cannot be injurious to Men living, and in their full Opportunity; suppose in Speculation, it stretches Principles of great weight and truth too far, yet it recompenses for it self by the wholesomness of it to practice; for who can suffer by being necessitated to an early Repentance, so much his Duty, so much his Safety?

Further it is most Prophetick, most undoubtedly true of most Mens late Repentance; That it is too sudden, too Mushrom a Birth to have any worthiness in it. This Repentance almost universally withers afore it grows up, and proves an Abortion; whether it comes to the tryal of a longer Life, wherein it vanishes as a Cloud, and former Impiety returns; or whether it pass immediately into Eternity, where it sinks down into Misery; for attempting the Regions of Life, and wanting the Purity that rises thither, it is beaten back with all its Pretensions, as a Foggy Exhalation, that would climb to Heaven, but is forced down, and made to rest below; so that for the Universality of *Death-Bed Repentances* this Judgment is truly calculated.

If

If it should seem too Cruel to the dying Condition, to smother Men alive with the second Death, (as *Hazael* spread upon the dying King a thick Cloath dipped in Water) to stifle and benum at once all motions towards God, let us consider what advice it offers against the Stupidities of Despair.

When we are fallen into so unhappy a Condition, that the whole weight of Eternity depends upon a very little Moment; it perswades Men would do all they can in return to God, though that all must be trusted with the Prerogative of Mercy; for that Mercy which is stated in the Promises of the Gospel, and is in ordinary, cannot help them in the great point of Salvation, however it may alleviate their Condemnation, and lessen their Torment.

I mad add, if that which appears a Messenger of Death should have secret reprieve in its Instructions, and what seems a Death-bed, prove only a Discipline: It may be a happy beginning of a true Repentance to him, who lives, after his being near the Grave, to perfect it, according to that of *Job*, 33. *ver.* 22, 23.

Thus this Opinion doth not cut off the Action of its desperate Person; and if by that Action, he pass *the needles Eye*, and get through the *strait Gate* of Repentance and Regeneration, it will be able to give him no Resistance: For those to whom the *two-leav'd Gates* of Faith and Repentance open, this Air of Discourse cannot bar, that they should not enter into life.

But on the other side, they that are confident, and make themselves sure of Repentance and Mercy; cannot when they meet the solid Obstacles of things, force their way by the Breath of their Mouth;

but they and their intended Repentance are together locked up in the closeness and compactedness of those Decrees; First; They cannot Repent, Then they cannot be Saved.

To conclude; let such a Decision of this Case be never so austere, it is a thousand times more Just than the delay of our return to God in the Contemplation of doing it at the last can be; and the Reasons upon which it is planted, are such, that though they may not reach the height designed, yet do they exclude thousands from Eternal Happiness; and although they may not make good the Complement of the Censure, yet are they of so awful a regard, and so worthy of all Observation, that they are most vehemently to be pressed to the main scope; that Men would by no means trust to this Extreme Repentance, to which purpose I shall hereafter take further advantage of them.

But let us come to that tenderer apprehension of the generality of Divines, with which I will concur, that all things of Opinion and Dispute may be taken away in so great a Point. Let it then be allowed, that a *Death-Bed Repentance* is no impossibility.

First, in regard of infinite Mercy, that cannot be limited, but by it self: Now long Impenitency, though it be often doomed irrevocably by God in particular Generations of Men, or Persons; yet is not that Sin, that *shall never be forgiven*. Nor is it upon that account, that the Scripture saith of some; *It is impossible to renew them to Repentance*. So that though there be many Examples of such Impenitency, that have proved in the Event unpardonable, yet not from the precise Nature of the thing

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it self: We may rather believe, that as the unmeasurable Being of God hath delighted it self in so many varieties and gradations of the Creatures down from Angels to the darkest foot-steps of himself in the World; so the unsearchable Riches of his Grace are made known in all kinds of Pardons. As therefore it hath chosen some of the worst of Sinners for the sorts of their Sins, chiefest of Sinners, and brought them home; so some that have made the utmost adventure of continuance in Sin, that in these manifold Glasses it might be seen, *Where Sin hath abounded, Grace hath abounded much more.*

2. Though the time of this Repentance be short and narrow, and the Duties of Repentance exceeding long and broad; yet where there are found the true signatures of Repentance unfeigned, God beholds the Fruit in the Seed and Root, he knows the Perfection of his own Creation, though Infant, or we may conceive such ἐκλεώματα in Repentance, Repentance born out of due time, as *Paul* was in the Apostleship, suddenly accomplished, though they had not the regular time of forming, like *a Nation brought forth in a day.* *

" Thus thou Lord anointest in a " Moment Herdsmen into Pro- " phets, Shepherds into Kings, " Publicans thou ordainest Apo- " stles, nor doth their Disease take leisure to remove, " whom thou recoverest, but in that very Moment " thou makest them every whit whole, wherein " they have thee for their Physician.

* Cyprian *de cœna Domini.*

3. Although there be according to the general Rule, a necessity of living to God here in the World; yet God may dispense with the Continuation, or

drawing out of the Action of it in these late Penitents, as we easily allow in the case of Infants, or Men dying within short space after a Repentance begun upon sad Consideration, and not in the Exigency of a Sickness.

In the mean time, it is not at all supposed, that God dispenses with the sincere Preparations and Resolvedness of the Mind to that Action; but that they must be most true, sound and unfeigned, and the very Action it self, according to the time, high, full and most significant; and as extraordinary as the Repentance it self.

4. Although the Condition of a Dying Man do in many regards nearly resemble the state of him, that is already in Eternity, as he is under a necessity of leaving Sin and the World, and set at a distance from Temptation; yet it differs in that great Circumstance, that he is not *in Termino*, he is not fixt upon his unchangeable Point, he hath not undergone that Sentence that immediately passes upon the Soul removed, and so may not either have suffered that more secret one, conceived by God upon long Provocation. The whole time of Life may be a time of Grace, and he that hath not yet been concluded by the incommutability of Eternity may hear the Voice of Christ, and enter into his Rest. * *Cyprian*, who is positive, "That whenever "a Man is launched into another "World, he finds no room for Re- "pentance; he is out of the cli- "mate of Repentance, who is be- "yond the line of Time. All kinds of Penitencies "which are a secondary Satisfaction under the Suf- "ferings

* *Quando isthinc excessum fuerit, nullus jam pœnitentiæ locus. Libr. ad* Demetrianum.

" ferings of Christ are then desperate and fruitless. Yet he allows the greatest liberty to Repentance in this Life; For he says, * " No " Repentance is late, that is ear- " lier than the Grave. He says, " Here a Man takes hold of Life, " or loses it for ever. Yea he grants, " † It is possible by Repentance, " though we are just a Dying, to " be safely landed in a blessed Im- " mortality. And ‡ when the Soul " hath left its inward Residences, " and is now sitting upon the dy- " ing Lips, before its last farewel " to the Body, and when in haste " to be gone, yet even then infinite " Clemency disdains not Repen- " tance, nor accounts that late that " is true, nor deprives that of par- " don, which hath the free and full act of the Soul " in return to him. *Et quæcunque necessitas, &c.* " Yea though, as he goes on, this Repentance had " its first rise from Necessity, yet neither that, " nor the Immenseness of Guilt, nor Straitness " of Time, nor the Lateness of the Season, nor " the Foulness of former Actions fore-prize " from Pardon when the Humiliation is sincere, " and the Soul exchanges impure Delights for " those of Holiness, without Counterfeit or Dis- " simulation. It may seem in all those Discourses, that he had forgot to enter a Caution against Presumption; but it is to be considered while he thus frankly pours out himself, he was one while inviting Perse-

* *In isto adhuc mundo manenti nulla pœnitentia sera est, &c.*

† *Ad immortalitatem sub ipsa morte transitur.* De cœna Domini.

‡ *In eodem articulo temporis cum jam anima festinet ad exitum, &c.*

* *In Libr. ad* Demetrianum. *Credite & vivite & qui nos ad tempus persequimini in æternum gaudete nobiscum.*

† *Velit nolit* Novatus *Hæreticus, omni tempore Dei gratia recipit penitentes.*

* Persecutors of Christianity into the Confessions of it, whom he would not have debarred with the sense of so great past Offences against it. Another while designing against the *Novatian* Heresie, which took upon it to tie up the freeness of Grace, as he says, "† In spight of the Heretick *Novatus*, the Throne of Grace is "early and late accessible to true "Repentance. This therefore is not to be pressed beyond the design of the excellent and holy Writer, but will very well agree with all that I am presently to add as a Ballance to this favourable Judgment for such a Repentance.

Daille. For as that most prudent Discourse of the right use of the Fathers teaches us; we must always attend their scope, in the pursuit of which they were often transported towards the other extreme.

But that a dying Repentance in the nature of the thing is no Incompossibility, we have fullest Assurance in the Example of the Text, wherein we see one in a moment conceived, brought forth, and even a grown Man in Repentance, one passing through some short Instants of holy Action, and entring into Paradise, like *Aaron*'s Rod budding, blossoming, and bringing forth ripe Almonds in a Night, and laid up in the Sanctuary for ever.

That it was most probably the first Call he had to Repentance, agrees fully with the Intention of my Discourse, which granting so much as a Possibility, would yet take all advantage against the easie Confidence

fidence of those, that living daily under the offers of Grace, and yet despising them, commit themselves first to the Intentions, and at last to the faint motions of a late Repentance. To whom that Admonition of *Austin* is most seasonable concerning the Instance we have in hand. * *If we respect his Opportunities for attaining Faith, his Repentance was not late, but early and soon, he took the very first Season; as soon as ever he descried Christ and Religion, he embraced them. He did not wretchedly cheat himself of the Remedies of his miserable Condition by adjourning the Use of them to a late and incertain Futurity, which seldom or never succeeds well.*

* *Ad consequendam fidem non fuit illi extrema hora, sed prima. Nec Religionem ante, nec* Christum *scivit, non remedia status sui in momenta ultima infœlici fraude posuit.* Serm. 120. *de Temp.*

This Consideration leads me therefore from the most favourable, the light side of this milder Sentence, to the black and dark part of it.

That is to say, There is an Extreme peradventure, whether God will give Repentance at the last or not; for this Grace being acknowledged extraordinary, if it were common, it would cease to be extraordinary.

It is most undoubted in Scripture, God is often *provoked* against Men to *swear, they shall never enter into his rest*, when they *have long tempted him, and Erred from his ways.* *Heb.* 3.8,9. *&c.*

The Heart is daily hardened by the deceitfulness of Sin, till it grow to that the Apostle calls

καρδία ἀμετανόητος; a Heart that
Rom. 4. 2. is Irrepentable, or that cannot be repented of: Customs in Sin long
Jerem. 13. 23. setled become like *the Ethiopians Skin, and the Leopards Spots*, that cannot be changed. And though it is true, the Spirit of God is not hindered in its Inspirations, but that it bloweth where it listeth; yet the course of it is so attemper'd to the state and motion of the Soul it self, that it most usually takes the opportunity so generally requisite to the setling a Constitution and Temper in us; that is; the freest and most unprejudiced, and larger spaces of a Man's Life: So that whenever it works upon Dying Men, I mean those that have had the free use of the means of Grace of old; It works by such a Prerogative, that a Man may as well expect a Prerogative of Providence to bear him walking upon the Sea, because it did once so to *Peter*, as this.

Most even of the fairest Appearances of this kind of Repentance miscarry, having no true Virtue in them; and though in regard of their vehemency they are called early Seekings of God, yet (which is horrible to be spoken) they are as it were prepared for the Triumphs of the Justice
Prov. 1. 28. and Indignation of God over those, who would have none of his Counsel in former times, but despised all his reproof.

Lastly, Whoever seeing and knowing casts himself with design upon Repentance at Death, is like to fall headlong by tempting God, and expecting he should stand ready for him with that Grace at last, he hath so long resisted and refused.

And

And now when this Judgment of Divines with this Ballance upon it is compared with the former, the result will be only this, the kindest Divinity in the point, and that seems to do the most favor, is very dreadful, and leaves such Men in a Condition next to desperate, which is but an Aggravation of the danger, when what Men would choose to appeal to, so far condemns them.

It is then agreed on all hands, that for any Man to live so as if he did contrive and forecast a Dying Repentance (altho it be yielded him, it is no impossibility) as the safe expedient, first of an Irreligious Life, free from the troublesome Thoughts of a present Amendment, and then of a secure Passage into Eternity; It is first an exceeding Irreligion and Immorality in it self; and then to run so desperate a Risque and Adventure for an Immortal Soul; that he is a pardonable Mad-man, in comparison of such an one, that drinks a deadly Poyson, because he hath heard there is a certain Antidote in the World, that will expel it, though he cannot tell whether he can have it at all, much less whether time enough for his necessity; and lastly, whether the Endeavors he uses for it will not be deluded with the Counterfeits of it, it being supposed they are thousands for one of the true kind; and he thereby perish, pleasing himself with the hopes he hath it, when he hath indeed but a likeness of it.

2. *Head.* I come now to the second Proposal, which is to make inquiry, seeing the Case is thus, as it every way appears to be, How the name or notion of a *Death-Bed Repentance*, as such an universal Refuge, came up in the World; for it is a new Repentance, (*much like those new-*

come-

come-up Gods Moſes ſpeaks of, *Deut.* 32. 17.) that Chriſtianity and the Goſpel know not. The Scriptures that treat moſt profeſſedly of Repentance, always inſiſt upon it as a reformed courſe of Life, to be undertaken even now, while the Propoſals of Grace and Reconciliation are made to us; and only by very ſilent Intimations, the track of which is hardly diſcerned, leave it poſſible, that God ſhould by miracle ſave ſome very few out of the Fire, and pull them as Brands out of the Burning, by giving them Repentance at the laſt. Whereas this is now become the only Repentance in uſe, and hath devoured the other; as if to preſs Men upon it were to torment them before their time, and to leſſen the Validity of this were to take away the Mercy of God, and deny the Grace that is ſo free and univerſal. Let us ſearch therefore how this ſort of Repentance hath come into ſuch Repute. And if we obſerve, we ſhall find it firſt riſing from the intimate Senſe the Conſcience hath of the neceſſity of Repentance; For were it not ſo clear and evident a Duty, *a Death-Bed Repentance* had never been heard of; moſt would chooſe to go out of the World as they have lived in it, not ſuffering any degree of the trouble of Conſcience, or vexing themſelves with Reflections upon an unholy and ill-ſpent Life. As Men have choſe to live freely and uninterruptedly in forgetfulneſs of God, and an Eternal Condition *days without number*, Jer. 2. 32. ſo would they chooſe to die, were there not a Law within, that however it hath lain covered with the Duſt of Senſuality, yet is now reſtored to its Authority, and urges the Soul with the Terror of Puniſhment for ſo long Diſobedience.

And

And secondly, this necessity of Repentance, though secretly understood, yet was not sufficiently considered in the time of Health, for had it been equally regarded, it had not been now to begin. He that had rightly measured it, would not for a thousand Worlds so have adjourned it.

These two things then meeting so oft together, *viz.* The necessity of Repentance; and the neglect of it all along our Life: the necessity it should be performed some time, ere Men go out of the World; and the neglect of it in the freer Opportunities of Life; These, I say, bring forth hasty motions of it at last: For it losing nothing of its necessity by its delay, it must be done, as well as it may be at that time; even as the last Moments, wherein Businesses of great Consequence are to be dispatched, press for Expedition the more earnestly, because they must be done then or never, though it often falls out, the time is so far past, they suffer not only much disadvantage, but even defeat by the delay.

The Notion of a *Death-Bed Repentance* then we may perceive rising from the great Indisposition to Repent, while the Pleasures of Sin are in their Season, and flourish, and Men in Health and Strength to enjoy them; and from the necessities of Repentance falling upon them at the last, and wringing from them sometimes very high Acknowledgments of God and an Eternal Condition, passionate Expressions of the folly, evil and vanity of former Life, desires of Mercy, Professions of strong Resolvedness to serve God, and if they had many Lives to give God, they would give them all. All which being so unusual to hear formerly out of such Mouths, and coming from Dying Men, for whose Sayings we have a natural

tural regard, Charity towards them, and willingneſs to hope well of them, gives theſe Semblances, the Reputation of Repentance. To which may be added, That thoſe who are Guides and Seers in Religion too often, *errante Clave*, by too Liberal an Abſolution open the Kingdom of Heaven to ſuch, and taking the Inſtruments of a fooliſh Shepherd to themſelves, heal the hurt of their Souls ſlightly; ſo that their Repentance is ſainted here, and though it miſcarry in the other World, yet the miſcarriage is hid alſo in that other World.

From all this hath ariſen a down-right Opinion of this kind of Repentance, as the only σοφὸν φάρμακον the Prudent Expedient, that compounds two ſo different Intereſts, firſt that of a worldly Converſation, to which it gives no hinderance; then that of Eternal Life in appearance, becauſe it aſſumes the Promiſes of Mercy to it ſelf, eſpecially thoſe gracious Aſſurances in *Ezek.* 18. *Chap.* 33. it reckons as made on purpoſe for it. All which argues a very vile Senſe both of the Juſtice and Mercy of God; of his Juſtice as if it had no authority, of his Mercy as if it had no ſenſe of Honour.

And laſtly it is grown into a general Expectation, that however ill and careleſly of God Men have lived here, yet they ſhould go out of the World with good words of him and Religious Profeſſions, as an Inbalm to their Memory and a Dirge to their Souls into the Happineſs of an Everlaſting Condition.

Thus they call Repentance and Heaven *after their own name. This their way is their folly; yet their Poſterity, men of like Inclinations, approve their ſayings;* becauſe ſuch Men (*as they*

Pſal. 49. 11. 13, 14, &c.

they speak) go away like Lambs, *but as the Scripture says, like senseless Sheep are laid in the Grave, and Death feeding upon them*, the Error is not discovered *till the morning: when the upright have dominion over them*; that is, infinitely excel them, and their counterfeit Repentance, *which cannot stand in judgment, nor they in the congregation* of sincere Penitents, *Psal.* 1. *vers.* 5.

Now this account I have given of a *Death-Bed Repentance* obtaining among us, is too comprehensive; yet I must acknowledge, that there are many whose Judgments are more enlightned, and the Sentiments of their Consciences quicker than to be satisfied at so easie a rate, who yet fall into the common unhappiness of not having repented, till they come to die: I will therefore enquire further, why many who are able to feel before-hand the necessities of a speedy Repentance, and also to draw their Death so near them, as to die daily in the sense of Death; and thereby further perceive those Necessities, do not yet Repent daily, but betray themselves to an *Evening or Twilight Repentance.*

The Resolution of this lies not only in the immoderate love of Sin and its Pleasures, and the too low apprehension of God and Eternal Things, (though these are always present in the case) but chiefly it lies in the great Confidence such Men have in the present time, not sensible of the continual waste of it; Under the favour of which they *put away the evil day far from them, and stretch themselves* upon this moment, *Amos* 6. 3. *&c.* that they may take their full Ease and Satisfaction: In the mean while stifling the Thoughts of Dying and Judgment. Were it not for this, no other Reason would encourage them to de-

lay their Repentance; for when this Fails, all others generally fail also, and therefore none are so passionately moved, as such, when they come to die.

This Cloud that is but as big as a Man's hand (*our days are as an hands breadth*, Psal 39. 6.) yet looks like the whole Heaven; It stands as a Firmament over their heads, It looks like an Eternity to Men. In this time Repentance finds as little place with them, as it is like to do with God in the Evening of Life.

In this occasion the wild Asses of the Wilderness snuff up the wind at their pleasure, and none can turn them, Jer. 2. 24. *The lust of the Flesh, the lust of the Eye, and the pride of Life* swallow all and can spare nothing; Yet in the midst of all this the Soul promises it self, it will ere long take a Season of recollecting it self, and that it will do it time enough, so timely as to leave space sufficient for a large Exercise of Repentance; for although it is but upon the edges and skirts of Time, yet it seems to it self to be upon the Center, and in its Imagination commands the future, as if it were in its own hand; so that through the endless returns of Pleasure and Business, through Indispositedness to holy and serious Action, through Intentions and Purposes of being better hereafter, it slips down, e're ever it is aware, into the lowest of Life, and hath the business of Repentance lying whole and undiminished upon its hand: *Yet a little sleep, a little slumber, a little folding of the hands to sleep, deceives men, till their last end comes as an armed man*, Prov. 24. 12. The hopes that *to morrow will be as to day, and much more abundant*, Isa. 56. 12. so as to leave enough for sadder Thoughts, befools Men, till the very Course of Time rows them before they think of it upon Eternity.

Of

Of great moment therefore it is *to number our days rightly, that we may know how frail we are,* Psal. 39. 4. *And to apply our Hearts to Wisdom,* Psal. 90. 12. For this time of Life though it be but little, yet *it boasts great things,* Jam. 3. 5. This Vapor stretches out it self as far as it can: *It rejoices in its own boastings which are evil,* Jam. 4. 16. In the mean while the Moments of it are winged, and fly from us; they glide away, and we cannot, except we bring them to strict Account, take hold of them to graft any thing upon them: How does to day like *an Egale, or Poast, or swift Ship, or Arrow* get from us, *leaving no path?* Wisd. 5. 9, *&c.* And if we offer to take the Account, how many things snatch it from us, as an impertinent Disturber from him that is catching slippery numbers? *Here is Wisdom, let him that hath it count the number of Life, for it is the number of a Man,* Rev. 13. 18. A short number. *It is all but Dying Man,* Eccl. 6. 10. And yet it requires great Ingenuity, The Ingenuity of a Man, *that is indeed a Man,* to find it: But he that misses it, is found *at the end of his days a Fool,* and finds that *dreadful reward of a Fool,* Jer. 17. 11. That *the great God, that formed all things, gives to the Fool* as well as to the *Transgressor,* Prov. 26. 10. *But those that are wise shine as the Sun in the Firmament,* Dan. 12. 3.

Thus far I have insisted upon the Accounts, how this *Baptism of Repentance for the Dead,* 1 Cor. 15. 29. came in upon Christianity, that is, How it comes to pass that Men will not be *baptised with this Baptism* till they are given over for dead Men, like those *Clinici* of the first Times, that delay'd their Baptism to their last Bed, of whom some Expound

that place, 1 *Cor.* 15. 29. *Vid.* Eſtium *in locum.*

But the Miſtake in this Caſe (though that paſſed not without ſome note of Diſgrace) is in a point of much higher Conſequence, and ſo far more dangerous, and hath alſo leſs of reaſonable Pretence; for while they thought, Baptiſm waſhed away all paſt Sins, and was but once to be done; it ſeemed a neceſſary Providence to take the full Benefit of it at the laſt, upon which account *Tertullian* even Expoſtulates, *Quorſum feſtinat innocens ætas ad remiſſionem peccatorum?* while he Diſcourſes of Infant-Baptiſm.

Whereas the *Water of Repentance is never forbidden*, Acts 10. 47. but may be both evenly drawn through the whole courſe of Life, and often renewed to ſupply the Defects of it ſelf; which is one Signification of that μεταμέλειαν, 2 *Cor.* 7. 10. that Repentance, which is always promoted, but never retracted. Nor do I indeed doubt, but the Water of Baptiſm, wherever it hath effect, as a Spring, that from the firſt Moment wherein it is truly received, runs down with a free Current upon the whole Courſe of Life, and is therefore univerſally * to be applyed. And whenever Converting Grace works, it leads back the Soul, though through many Years paſt, to the Virtue of that Sacramental Fountain.

* *Operatur in Baptiſmo pœnitentia, tanquam in fundamento.* Auguſt. *Expoſ. Ep. ad* Roman.

But to return: Although theſe Accounts I have now given of a *Death-bed Repentance*, obtaining among us, infold the whole Multitude of dying Penitents,

nitents, yet according to the former ſtate given I do not deny, but that ſome very rare Example there may be, giving a better Senſe to this ſort of Repentance; Examples of the Grace of God, acting in a way of Prerogative, as hath been ſaid, and working effectually the truth of Repentance in ſome; upon whom he lays the hand of his Salvation and Reſcue, while they ſtand upon the very laſt minutes of the Seaſon of Grace, and are juſt dropping down into Hell; and guides them to take their Lateſt ſteps in the ways of Life, wherein they had hitherto been ſtrangers; upon whom a great Miracle is wrought, that they ſhould in their almoſt perfected motion to endleſs Ruin be ſtopt, and when they had juſt finiſhed their Courſe thither, they ſhould yet be tranſplanted into the way Everlaſting.

But I proceed to the Third Head. To examine the moſt hopeful appearances of this kind of Repentance, and to ſhew there are plain Cauſes of them, much below the nature of true Repentance.

And firſt in the general: It is no wonderful thing to find Men in a Paroxyſm, in a high Paſſion of ſeeking after God, when they are a Dying. It is indeed more ſtrange to find any ſo ſotted, ſo ſear'd, *That their ſpirits ſeem only to go downward: They are Beaſts while they live, and as ſuch they go down to the dead*, Eccleſ. 3. 18, *&c. There are no bands in their Death*, Pſal. 73. 4. *They go down in a Moment*, Job 21. 13. There is not a Moment between the firſt and ſecond Death of the Soul, not a Moment of Life between, not ſo much as of the Life of natural Conſcience. *They are twice dead*, Jude 12. dead in the common Corruption of Nature wherein they are born. Dead in the loſs of Natural Principles:

pulled up by the roots, there's nothing to quicken or move in them. This is amazing Stupor: *They die like a stone*, Exod. 15. 5. 1 Sam. 25. 37. they plunge down with the whole weight and force of Impenitency.

This way of Dying hath certainly greater Punishment, and heavier Condemnation; and though it seem more chooseable than a fruitless Repentance, yet doubtless Eternity makes a difference, though not such an one, as should give any one Confidence to imbarque into it in a *Coffin-Repentance*.

But whether it be rather to be chosen or not, this is past question; It is unavoidable to some; whether they will or no they are surprized with Thoughts, what will become of them for ever, and few Men but have thoughts this way at such a time above ordinary.

But I intend to speak of the fairest and best spread Repentance that is found upon a Death-bed. That which gives the livelieſt Hopes of it self, that it is true and sincere; not such an one that to a serious Observer betrays it self; not either that forced composure, to the Expectation of the World, which looks for a solemn Profession of God from every one that dies; nor an ignorant and formal Repentance; but a Repentance that hath much of Vigor, and inward Affection, and is driven on by great knowledge and light; that is accompanied with much Sorrow, and very considerate Apprehensions of Eternal Things: And if such an one be so questionable, what can become of others?

There is no reason any Repentance should be the better esteemed because Men are Dying, but much the less. Now while Men are living a thousand of these seeming Changes for the better, are evidently confu-

confuted without more ado, by after returns to Wickedneſs; and they that have to do with ſuch ſhews of Reformation, have no regard of them, nor of the Perſons for them. Now God, who is the exact Searcher of Hearts, can much leſs be impoſed upon by the faireſt appearances; nor can Men wiſe according to the Rules of Scripture be eaſily well perſwaded of them, and when they are beſt perſwaded, there muſt needs be a very trembling Conſideration of ſo great a hazard.

Apud illum Cordis Interpretem Ars non admittitur ad ſalutem. Auguſt. *Serm.* 120.

But to come more particularly to what I have propoſed, *viz.* To ſhew that Repentance is a Height, to which theſe general Motives of this late Repentance can never mount the Soul. In which I will begin with the Deſcriptions of true Repentance, in that wherein it is moſt difficult (not to ſay impoſſible) to riſe to it upon a Dying Bed.

Repentance in all the parts of it, is the fulleſt, cleareſt act of the Soul and Judgment, wherein it is moſt perfectly it ſelf. Remove a Man never ſo far from all kind of Fears, from the Appearances of Death, if he were to live Ages, he would be of the ſame Senſe. He that truly Repents, doth not ſnatch up Repentance, as an Expedient for a preſent Extremity, but chooſes it as an entrance into the beſt ſtate of Life, and lives always, and reſts himſelf in this choice. For however this may be introduced by very troubleſom and tumultuous Motions, yet it is it ſelf the eaſie ſitting down of the Soul with

Τῆς ἀμεταμελήτου ζωῆς ἡ πρώτη παρασκευή. Hieroc. *Carm. Pyth Pura voluptatum mutatio.* Cypr.

abundant Pleasure and Satisfaction in the abhorrence of Sin, and love of Holiness, in the dislike of Vanity and Sensuality, in the Approbation of heavenly Purity of Heart and Life. It is not a Trance wherein Sin lies dead, and a Man is in a Rapture of Goodness for a time, but a most setled State. *Godly sorrow, that worketh Repentance, worketh Carefulness, Fear, Revenge, Desire,* 2 Cor. 7. 11. *and by* these accomplisheth *a Repentance to Salvation,* that hath no after-pain or trouble, no μεταμέλεια. Vers. 10. These Affections are Preparations. Repentance enters as a Soul into these, which is a still, solid, clear Act of Reason renewed, and a Mind which gives an uniform Vote at all times. A Change that is never changed back again, no more than things can put off themselves, or evil it self become good. It is therefore upon fullest Deliberation to choose with *Joshuah, I and my house,* those whom *I* can govern, *will serve the Lord,* Josh. 24. 15. It is *Engaging the Heart to approach to God, the joining our selves to him by an everlasting Covenant, never to be forgotten,* Jer. 30. 21. and 50. 5. *The cleaving to him with full purpose of Heart,* Acts 11. 23. When all forerunning Affections are laid and quiet, or worn out, this Judgment still remains, and raiseth other Affections like it self, that ever remain with it; into which the Spirits of the former are extracted, and wherein they exercise all the true power they had. But now on a Death-bed there is often a great Commotion raised, a loud blustre of Passion never arriving at this point, at this Settlement: But if a Man should live after, it would go off, as Clouds and Storms, that when they have spent themselves, vanish and lie down: And when a Man dies, it is to be

be fear'd, that as they were raiſed by approach to the unappeaſable Tempeſts of Darkneſs, ſo they are hurried with their Violence.

2. It is carefully to be obſerved, that there is in true Repentance a due Proportion betwixt the contrite Indignation of the Soul againſt paſt Sin, and the love and zeal it hath for Holineſs: whereas in *Death-bed Repentances*, it is oftenest found, that there is either a terrifying Preſence only of former Sins, appearing to the affrighted Conſcience, without a more hopeful Indication of the Soul truly compoſed to Righteouſneſs: or elſe ſome high flying Reſolutions of better Life afterward, offered, as a kind of Bribe to the Patience and Mercy of God, in hopes of preſent Deliverance, or at beſt, as a Ranſom from Hell and Eternal Damnation; but without a deep ſenſe of the guilt and evil of paſt Sins, or the juſt apprehenſion of that continually running iſſue of Corruption, that is ſtill defiling anew: Either of theſe is a main Error, and pernicious; For if on the one ſide the Heart in a Rage be forced to caſt out ſome Sins for the turbulency of them, if it be not immediately filled with better Gueſts, *Seven other Spirits are ready to enter, and make the laſt ſtate of that Man worſe than the firſt*, Mat. 12. 43. For Repentance is no void ſpace, no ſilent, or unactive ſtate, but when it hath diſlodged Luſts, furniſhes and fills the Soul with the beſt things, and carries the vigor of a Man's Action to the beſt effect; *When by repentance a Man ceaſes to do evil, he learns to do Well*, Iſai. 1. 16, 17. *And brings forth fruits meet for repentance, and amendment of life*, Mat. 3. 8.

On the other ſide, he that ſeems to make a haſty motion to Holineſs without due ſenſe of Sin, firſt thinks

thinks to overrule the method God hath set, who requires Humiliation, godly Sorrow, Anger, Revenge, Fear, as preparing to Repentance: And further, he conceits a freedom to himself, when he is fetter'd and bound; without a power given him from God, he offers to cast out *Devils with ease, that cannot be cast out, but by fasting and prayer*, Mark 9. 29. (that is) severe courses of Self-abasement, and lowliest dependences together with earnestest Application to the Grace of God. These unclean Spirits therefore, that dissemble a retreat, return immediately, and make a Prey of the deluded Soul, *Acts* 19.14, *&c.*

3. Although Heaven and Hell, Happiness and Misery, take up the thoughts of a true Penitent, yet not separated from God and Christ, but as it were compounded into the Sense of God angry, and the desire of Attonement with him in *Jesus Christ*. Happiness and Misery considered apart are not the object of the gracious Soul: But God and Christ considered apart are an infinitely sufficient Reason of Repentance. The clear love of God towards the Soul, as a Father in Christ without Reflections upon Happiness, is, though not the single, yet the paramount Consideration in Repentance unfeigned. But Men a Dying are generally so over-possessed with the Terrors of an Eternal Suffering, and meer desires of Freedom from pain; and of well-being, and so in haste, that they generally miss these higher Considerations, which being further off, not only from corrupt Nature, but even from natural Conscience, are not commonly espied, but therefore argue greater Sincerity, and truth of Heart.

4. The truest Repentance lies in the bosom of Faith, the apprehensions of the Love and Goodness of

of God in Christ melt the Soul, and give it most perfect Separation from Sin, the most effectual Purification of the Heart; all which expres the height of Repentance. Upon the soft Fire of the pardoning Goodnes of God, the Soul most kindly distils into repentant Tears. Here flows that Spirit of Grace, and ingenuous Goodnes, which bringeth forth the clearest and holiest Affection towards God.

But at the time we are now speaking of; It is very seldom, that either Horror or Presumption do not swallow all: Presumption, where there is little Sense or Judgment of the Case; Horror, where the Judgment is clearer and the Sense quicker; for evey thing dispoes now rather to Fear, *and to the Spirit of Bondage*, Rom. 8: 15. and a Man naturally does all he does under a servile dread of God, and his Eternal Justice. And though there may be much mention of Christ, and desire of Mercy through him; yet it is but as a Malefactor convicted, beseeches the Mercy of the Judge, no otherwise than as of a Judge: So such call out for the Mercy of God to pardon them, but still as a Judge, not with the *Spirit of the Son sent into the Heart, the Spirit of Adoption crying Abba, Father.* Nor *with that love that casteth out unworthy Fear*, Gal. 4. 6. And indeed how can it be otherwise, there having been *no acquaintance with God in the way.* Job 22.21. but a long Enmity; and the time now too strait for a free and full Consideration of the riches of Grace, such as may still an awakened Conscience: Fear presses in every way, and shuts out Faith. What can now redeem the Soul from this hellish Terror, but a light from Heaven immediately darting into it, a Grace above that Grace, that ordinarily saves Men? For a well

well setled Trust and Confidence in Mercy according to the general Rule, is not, but after some sad debates, and experimental Consultations, that have passed between the sense of Sin, and the affiancing Acts of the Soul upon Christ. This Repentance then is in great danger of missing the Spirit of the Gospel, and falling into the Rank of those Repentances of *Cain*, *Esau*, *Judas*.

This I have endeavoured to shew, that though we suppose a Dying Man to spread his Soul and Thoughts every way, and to all the parts of Repentance; yet it is extremely to be suspected, there will want the true and right quality of them; in regard of the very disadvantageous Circumstances, wherein such an one is found; and the great unfitness of the Soul at that time, to begin to do any thing worthy, to which it hath not been before inured; or if it did begin, it would be much more unlikely *to bring forth fruit* (as our Saviour speaks) *to perfection*, Luke 8. 14.

I add nothing of the Exercises of a full and well grown Repentance, whereby it is daily espying the risings of Sin, and suppressing them, and filling up the Defects of Holiness and Obedience; because they are not to be thought possible in the point I am now speaking of, and I have already given a Resolution in that Case.

I shall now set my self to find out the low Causes, that are alway to be suspected to have the great Influence upon such a *Latter-end Penitency*.

In general therefore, we must take notice, that there are several vapors of misapprehension, rising upon the Soul, when we are a Dying, that do so disguise it to it self, and disfigure the true face of it, that from thence arise dangerous Mistakes concerning a Mans Condition towards God. We

We see into how many shapes upon ordinary Occurrences we change, and how easily we exchange them for quite different, without any good Cause; what continual Ebbs and Flows there are of the Humours, and how do these cast the Ballance of the Superiour Soul? One Man is every hour some several sorts of Men.

How much more do great Accidents, and removes out of one Condition into another, alter us? Which yet are but the sudden and just now state of our Minds upon such Alterations, which not continuing we return to our former Figure, *Unstable and weak as water*, Gen. 49. 3. we take the form of every Vessel we are put into. Who knows then whether his Dying Repentance be any more than the Mould, not of his Mind, but of his Dying Condition approaching him big, with so great a Change? We know many things befal us in our Lives, which put a greater sense of Religion upon us, than we find at other times; and yet how variable are we? *our goodness at such times is as the Morning Dew, and as the early Dew it goeth away*, Hos. 6. 4. How often are we from the occasions of Mercies, Afflictions, Fears, Hopes, good Discourses, carried into high Apprehensions of God? And we lose them again we know not how: Now out of doubt a Dying Condition of any thing we meet with in the World is most apt to move us upon God, and a Sense of him. But can we think, Those fleeting Shoots of the Soul, that have no certainty, are accepted for Repentance?

How strangely doth Melancholly, and Oppressions of that transform Men? which when it falls upon the Motions of Conscience, gives us strong Imaginations of Eternal Things; which yet being nothing but

but the cast of that Melancholly upon the Thoughts; when that is removed, they are quite of another hue.

It is evident the Mind sees much through the Body, and the Representations are coloured by its Temper. As the Eye sees through yellow or green Glass, differently from the things themselves: So the Serenity or Cloudiness of the Humours makes a different Reflection of things upon the Mind, and the livelines or heavines of the Spirits incline us to very varying Apprehensions.

Now what time is more like to be so incumber'd with these Clouds and Vapours than a Dying Hour? When every thing is ready to contribute them, and nothing to scatter them? If then Natural Conscience, and implanted Sense of God together with the Notions given us from Scripture pass through these, they become very impressive, and affecting for the time; and yet he much mistakes Repentance, who thinks it no more, than a fit of Religious Melancholly.

But let us enquire after some more setled, and constant Causes of these Penitential Motions near Death, and we shall find many very likely to be so, that are not yet worthy of true Repentance, and therefore what springs from them, is not accepted before God.

1. When Men find all their Being in the World at an end, and feel themselves falling, they know not whither; It is no strange thing they should catch at God, and that they may take hold of him, at Holiness also; Seeing ingraffed Principles together with general Discourse teach every one, how dear Holiness is to God.

If God and Goodness were no more than Imaginary things: It would be no wonder, if they who are tossed

toſſed off the World, and thrown over-board from it, ſhould ſnatch at them; if there were no more in the Caſe than this, that every one hath heard ſo much ſpeech, and talk of them among Men. For to him that hath nothing in reality, even a Shadow, a Phancy are valuable. Men that are dropping through the Air, or ſinking under Water, without Conſultation offer at every thing they meet with.

In great Extremities ſhort of Death, they that are bereft of all worldly Aſſiſtance, fly to the Divine Succours, though as *Jonah*'s Marriners they pray to an Idol inſtead of the true God, and their Devotion is no better than Superſtition, which is but a Phancy in Religion. What ſtrange thing then is it, for nature to cry out for God, and Chriſt, for Pardon of Sin, to be delivered from Hell, and to have Heaven for an everlaſting Reſt, when all things elſe evidently fail as they do in Death; and when not only Phancy, and general Opinion, but moſt ſubſtantial Reaſon inlightned by the Scripture provoke up a Man to it, even for Self-preſervation?

Yet this differs but little *from howling upon our Beds for Corn, and Wine, and Oyl*, Hoſ. 7. 14. for though the things differ much in their Nature, yet the Eſteem Men have of them, and the deſire they have after them is much upon the ſame ground; for theſe Spiritual things appear to that natural Senſe of Self-preſervation, as neceſſary in Death, as the other do in Life and Health.

But if the approaches of Death happen to be again drawn off, the value of Spiritual things removes with them, and the things of this World, with all the ſenſual and ſinful Delights of it, return to their former price: which argues the ineffectualneſs of this

this cause of Repentance, and the Unacceptableness of the Repentance it self to God, that flows from it; God disclaims Men, that have never come to him before their Extremity, and come then only because of it. *In the time of their trouble they will say, Arise, and save us: But where are thy Gods that thou madest? Let them arise if they can save thee,* Jer. 2. 27, 28. Thus to such Dying Men crying out to him, God says, Let your former Lusts and Pleasures now be your Happiness. *Fools and scorners,* that would not be warned, *call upon God in their calamity, and seek him early, when the whirlwind of their destructions hurries them, but cannot make him hear, cannot find him,* Prov. 1. 14.

2. Suppose the desires after God, and Eternal Happiness, with all the Retinue of those Desires rise not, so much, from the Necessities of remove from this Life, and sensible Supports, but immediately from the sight of Eternal things themselves: yet will not this conclude the Repentance sincere. For we may easily pitch upon several so plain reasons of these quick Apprehensions of another World, that it is much more strange, if any Man be not struck with them; and they that are, are not in greater Extasies of these Considerations, than that most die in some fair inclinable Temper towards them, and others are extraordinarily surprized with them, yet without true Repentance.

For First, If it were no more, but the leisure, and unintersestedness of the Mind in all worldly things, that Death brings: It is no wonder that the Action of it should immediately, and necessarily flow upon God; for it being always in action, and motion from its very Nature, and God having made it for himself;

and

and the manner of its living here in the World being a ſlavery willingly undertaken for the Service of the Body, and the Enjoyment of this preſent Life, in its being fallen from God: It is nothing ſtrange, that that Drudgery being now at an end, and the chains wherein it was held, juſt a breaking, it ſhould fall upon God, and Spiritual Objects, whither the ſtream of it was prepared to run, and which are moſt truly its own buſineſs. For the diſtance being ſo wide, and irreconcilable between Man, and this Earth in Death; the very having nothing elſe to do muſt carry him upon the Future State; ſeeing his Soul is ſuch a Being as cannot naturally lie ſtill, and that State is all, that it hath to work upon, and further than that, it is ſo nearly allied to it.

Secondly, The very looſening and uncementing the Soul from the Body, wherein it dwelt, and wherein the Motions of it were reſtrained, hath been thought very probably to give Men leſſer degrees of thoſe Advantages near their Death, which naked and free Spirits not incloſed and pent up in Bodies have, whereby they have been able to make Conjectures of future things, and to ſpeak prophetically. The leſs the Soul is bound to work by the Body, the higher are its Operations. All extraordinary Motions of the Soul are a kind of Raviſhment from Senſe. Thoſe great Prophetick Bleſſings of *Jacob and Moſes* were near their Dying. It is therefore very eaſie

Multi enim quum remiſſi & liberi ſunt futura proſpiciunt, ex quo intelligitur quales futuri ſint quum ſe plane corporis vinculis relaxaverint. Cic. *de Senect.*

Gen. 49.
Deut. 32. c. 33.

to be thought, that when the Soul and Body are ready to cleave asunder, and the Spirit to be separated from Flesh, that it should make an higher flight towards Eternal Things.

The nearer every thing is to its own Residence, the more vehement is its motion said to be thither. So there may very well be quick sallies of the Soul towards Eternity, before it enters into it, when it is so near that everlasting Receptacle of it self.

Thirdly, We may observe in the Experience of all times, every appearance of the other World hath strange effects of Fear, and affrightment upon Mens Minds: When any one is entring then into that whole World, it may well put him upon purifying himself, more than they that fall upon *Leviathan*, Job 41. 25. When Men are just upon that Region of Spirits, what appalements of Mind and strong working of Thoughts must there needs be? Much more if the Soul have any sense of its approach to the infinite Holiness of God, at whose rebuke the Pillars of Heaven tremble; whose presence astonishes the purer Spirits of Angels, and beats down the Souls of good Men to the Dust, as of *Moses*, *Job*, *Isaiah*, *&c.* in his interviews with them. How much more of those that have never thought of God, and now must come near his Seat?

Heb. 12. 21.
Isai. 6. 5.
Job 42. 6.
Dan. 10. 8.

Nothing so composes the Soul to this amazing change of Condition and Converse, as long continued Treaties with God through Christ: when though Men change their place, they do not change their company: Others, when this great *light strikes them*,

Job 24. 17.
Job 38. 15.

them, are in the very terrors of the shadow of death, and shaken out of their place, out of all the Security, and quiet Sensuality they lived in.

Let us now take the estimate or avail of these things to true Repentance, and we shall find, when the Soul lies thus uncovered to the things of Eternity, it hath natural Reasons for all, it may seem to do like return to God, and so that all argue nothing of the true Grace of God; but if a Man were again in his former State he would be the very same he was: For first, as one thing strikes upon another with a natural Effect, Light upon the Eye, Sound upon the Ear, so Eternal Things upon the Immortal Spirit, when there is nothing between to intercept the stroke. Further, 1 John 2. 16. when *the lust of the flesh, the lust of the eye, and the pride of life* are as a Scene removed, and a Play at an end; and instead of them another World drawing near, just as Men defeated in all their attempts for Riches, and Honours, and beaten off from them to a private Life, call all these things Cheats; not out of true Reason, but because they cannot reach them: on the other side they praise Retirement and a Cloyster, not that they like it, but because they must live so, which begets some kind of Contentedness so to live. Thus and no otherwise do many Dying Men call all this World Vanity, and profess an high Esteem for all things pertaining to that to come.

Cause 3. There is yet a more pressing Account of the most notable motions that were ever found in any of their Repentances, *viz.* The awakenings of Conscience usual at this time, because of the Sense of a Judgment: while common Experience tells

Men, *It is appointed to all Men once to die*, Heb. 9. 27. and sinking Nature gives notice, This is the time: Conscience lifts up to the next thing. *After that the Judgment.*

Now no Man sees Judgment, a Judgment Omniscient, Omnipresent, Eternal, without great shakes of Soul, especially that hath done nothing seriously *to agree with the adversary in the way*, Luk. 12. 18. Conscience then rising up with the Awe of a Tribunal upon it, stirs up all the Powers to fly from the Wrath that is to come, by desires of Pardon, and Resolutions of Amendment. The very hearing of Judgment made such a one as *Fælix tremble*. When Judgment seems to us, at the other end of Heaven, all is quiet; but when Death brings us to the very seat of it, how loud may be the cries for Mercy? The bewailing the former evils of Life? Now Men pour out their Complaints for the want of God, the misimprovement of former time: Now they make large offers of a strict and severe Mortification, and Devotion to Religion. Now they would give *the thousand Rams, the ten thousand Rivers of Oyl, their first born for their Trasgression, the fruit of their Body for the sin of their Soul*, Mic. 6. 6, 7. And yet all but the Eye opened to see the flaming Sword of Justice, that makes even a *Balaam* wish to die the death of the Righteous, and to have a latter End, Sober, Just, Religious.

Acts 24. 25.

Num. 22. 32.

cap. 23. 10.

The very Suspition of a Judgment inclines Men thus far universally almost; that hardly any choose to die in a Rant, in a Madness; but had rather by virtue,

virtue, and Religion be consigned over to another World; and have their Eyes closed by Mercy, and Grace in Christ: They would see the Salvation of God, and so depart in Peace.

Object. 1. But it may be objected: Seeing these granted to rise from true Conviction, and not to be Dissimulation, or counterfeit Pretence, Why may not they have the worth of true Repentance?

Answ. 1. To answer this: Let me consider, pure Conviction, and enlightned Apprehension, and the Affections begotten of them, are no Argument of true Goodness, where the Light hath not a benign, and free Operation upon the Judgment, an Allurement upon the Will, an Indearment upon the Affections, to turn them to a full Delight, and Satisfaction in God and Holiness, and to a dislike and abhorrence of Sin. For else, the Devils, *who believe and tremble*, *Jam.* 2. 19. must be thought Converts. For who have clearer sight of things than they? *Balaam*, whose Eyes were opened, and spoke so great things of God, and his People, must be concluded a good Man. *Esau* and *Judas*, who had so sad apprehensions of Sin, and their loss by it, must be affirmed to be Penitents. *Nebucadnezar's* and *Darius* his acknowledgments of God must be taken for true Grace. *Herod* his hearing *John Baptist* gladly. *Felix* his trembling at *Paul's* Discourse, may be thought Evidences of true Repentance.

Matth. 27. 4. *Heb.* 12. 7. *Dan.* 4. 17. *and* 6. 26. *Luk.* 6. 20. *Acts* 24. 25.

Object. 2. But Secondly it may be supposed, because these very Convictions and Affections are not

universal; but we see multitudes go out of the World without them, carrying little better than a decent and civil Respect to Religion, that therefore there is something of God, something Heroick in them, that have them.

Answ. 2. This indeed may be no other, than the wise and good Government of God over the World; whereby he takes care, there should be Testimonies of himself, and the Goodness of his ways; that Atheism, and Wickedness may not carry it, as if all were their own, as if there were an unexceptionable Concurrence on their side against God and Holiness. For as he receives witness from the constant, gracious and religious Lives of good Men, so he constrains some of them, that have lived contrary to him all their lives, to give him glory at last, for the good of others, though without saving benefit to themselves. Which he may justly do, and without any injury to them. Seeing all the Service every Creature can do to him, is infinitely due, he may make use of that which is his own, so far as he pleases. And because *what the word God puts in their mouths*, is not their own, not arising out of the *good treasure of their hearts* (as appears in *Balaam*) therefore their everlasting Condition is not determined by it, but by their constant Course of the former Life, the true Image of their Hearts, as we see in the same *Balaam*, who after died by the *Israelites* hand, whose greatness he had prophesied. Yet I will not deny, but they may have their reward in mitigation of Punishment for any Service done to God.

Num. 23. 5. *Matth.* 12. 35. *Num.* 31. 8.

If God did not interpose thus sometimes, he might seem

seem wanting in something that concerned him, at least as a gracious Ruler of the World. He therefore over-rules some, who have lived so, as to make a constant Argument against him, and a future State (so far as Wickedness could do it) to retract the whole Course of their Life, and give their Vote, for what they had so long withstood.

I will yet further add another Cause of a *Death-Bed Repentance*, that sometimes falls out to have a most powerful Influence, and yet the Repentance that springs from it, is very unsafe to confide in.

Cause 4. Dying Men are oft under the play and force of other Mens Reason and Religion. For it is a general, and necessary Charity of Men affected to Religion themselves, to offer the sense of it to others, in a time when they think it likely to be accepted, and so infinitely necessary; which Practice however needful, and most commendable in it self, yet by accident may have raised higher the opinion of a *Death-Bed Repentance*, and is often the occasion of great Error in the thing it self.

For suppose a Man followed with sound and affectionate Perswasions, to do all that may be done for his Soul in this exigent; how conceiveable is it, that Man may be so far wrought upon, as to entertain a present sense of Religion, and yet have no true Life, no Life that arises from a true intimate Principle. But as those Bodies of Air taken, and moved by Angels seem to perform the Functions of living Bodies, yet do but seem to do so, for they have no Principle of Life natural to them; but as soon, as they are forsaken by the Spirits that made use of them, they fly abroad, and disperse themselves. Thus that general sense of Conscience, that lies scat-

tered through the Soul, and unable for action, being gathered together and united by good and holy Applications, and acted thereby, may have force so long, as that Union continues; but that Discourse that holds it together ceasing, it immediately falls asunder, and loses its Efficacy.

The Stone that receives motion from the Hand, that throws it, goes on whilst that motion lasts, when that is spent, it falls to the ground: so the force of Exhortation ceases too often, when he that gives it, leaves those to whom it was given.

The Instrument to which the Musician's Hand gives tune and voice, lies dead when he deserts it: Mans Soul is made by God capable of religious tune and motion, and while a skillful hand plays upon it, it may give that sound very distinctly, and yet have no Life in it self.

The striking of Conscience makes the Sparks fly out, yea and sometime kindle in a flame, and yet it presently dies, because not supplied with a continual Oyl to feed it.

The Mind of one Man is very apt to receive Impressions from another; we see what Passions and Motions are raised by an Eloquent Speaker; how the Understanding is carried captive, while the Orator works upon it: and yet all the Affection thus blown up falls flat again, when the Breath that swell'd it lies still, and is apt to be carried the contrary way by cross Perswasions equally insinuated.

How much more may this be in religious things? Conscience being so easily stirred by such Applications, as we see in *Felix*, though it is as easily becalmed, when sinful Lusts, through the Efficacy of Temptation, are loud and high.

And

And all this is certainly much easilier done near Death, when Men are so soft, that they are apt to take any stamp; so melting, as to be gathered into any mould.

It is possible for one Man's Spirit to carry another for some considerable space of time, as we see in *Jehoiadas* influence upon *Joash*, who was not yet all that time possessed with the things themselves, whereunto he was directed. 2 *King.* 12. 1.

But true Repentance is a Frame set up by the Spirit of God in the Heart, subsisting by that Spirit upon it self, and makes use only of all Helps subordinated to it, by the Wisdom of that Spirit; but doth not live from that Help, but from it self through that Spirit, its supreme Life.

To draw these things therefore to a Sum, It will appear, after all these Causes have done, what they can, these great Errors following are generally found, and always to be suspected in a *Death-Bed Repentance.*

1. In a *Death-Bed Repentance*, There is only a Judgment made of the Case of Eternity, considered by it self, and without a Conterpoise: The Excellency of God and Eternal Things are minded, as they stand out of the Air of Temptation. Now though this be a good Opportunity for the first consideration, yet that Consideration must grow so strong, as to retain the same sense, in the midst of all Pretences from the World and Sathan. Else in the time of Temptation this Repentance falls away. * "For "there may be many true Appre- "henſions, which may make deep

* *Dr.* Jackson, *Book* 10. *Chap.* 23. *Sect.* 3.

"Im-

" Impreſſion not only in the Brain and Phancy, and " upon our Affections, whileſt theſe are calm, and " unprovok'd, and yet both the Apprehenſion and " Impreſſion quickly vaniſh upon the ſtarting, or " provocation of contrary Fancies or Affections.

When the Blood cools in the Veins, and the Spirits are ready to ſtand ſtill, when a Man is no longer to live in the World, *the ſeaſon of the pleaſures of Sin is over*, then to caſt out his Luſts, *What excellent thing does he? does not even nature, whether he will or no, the ſame?* Matth. 5. 46. True Repentance encounters Temptation, and reſiſts unto Blood, when thoſe Pleaſures of Sin are at the height, and the tide of Corruption from within ſwells moſt. *As* Moſes *choſe to ſuffer affliction with the people of God rather than to enjoy the pleaſures of ſin for a ſeaſon*, Heb. 11. 25. although they were in their growing, and aſcending Morning. Repentance will not worſhip that Sun in the Eaſt. It is a very ſmall thing to deſpiſe it in the Weſt, and juſt a ſetting; to chooſe Religion, when there is nothing to vie with it.

2. It is not a Conſideration of heavenly Things in their true worth, but only as recommended by the preſent Neceſſity. For who would not die the Death of the Righteous, and have his latter end like his? Every Man at that time would be glad to find, he hath lived well; and he that hath lived worſt, except he be outrageous in Prophaneneſs, will wiſh he had lived better. Eternity at hand gives value to all Holineſs and ſenſe of God, in ſpight of the World; and leſſens all things elſe to *a nothing, and leſs than nothing*; imprints a Ghaſtlineſs and Horror upon all Wickedneſs and Senſu-

Sensuality. *The thirty pieces are nothing worth*, and the *innocent blood above all value*, when Men suffer in the Agonies of Conscience, and Fears of the approaching Judge. *A House full of Silver and Gold* will not buy a Man to resist God, when indeed he appears to him; *when the terrible Majesty* opens it self, what is so precious, that Men *will not fling to the Bats and Moles?* When the Breath is going out of the Nostrils, how precious is Repentance, Faith, a Pardon in Christ, a happy Eternity, to those, who have heretofore slighted them, as the off-scouring of all things?

Mat. 27. 3. *Numb.* 22. 18. *Isai.* 2. 20.

But these things are always so rich, Wisdom is always so precious, that it disdains to borrow Esteem from a minute of Extremity; and therefore it most often falls out, that those who would none of its counsel, but despised all its Reproof, when they come to seek it early, cannot find it, but it laughs at their Calamity, as Men laugh at the unhappiness of Fools, that would not be corrected in their Folly, till their Misery confute their Confidence.

3. From hence it follows, That this Repentance is a Choice, when there is no other Choice: If a Man loved his Sins, or the World never so passionately, he must leave them; if he disliked God, and his Holiness, and an everlasting Abode with him, to the utmost; yet he is even forced upon them, or dashed upon an Eternal Misery, and Unhappiness, which it is impossible to choose: And therefore though he would not choose the holy ways of God, if he might still enjoy former Vanity, yet that being

out

out of his reach and way, he must take what is to be had. The Sense therefore is no more than this, All these things are good, when a Man is just a Dying; but while he lives, and can have the World, they are troublesom and unprofitable: Death makes them good, upon this account only, because else there would be something worse, and there can no longer be any thing better. A Man is now willing to offer a Life he hath not to give, but Eternal Life is not worth any part of that Life he thinks in his power to do any thing else with. Let us then observe at what rate it is set; for to use *Tertullian*'s words in another Case, we may thus Reason. * "What a mean "sort of good is this, that only "excels Punishment, which needs "the worst of States for a Foil to "it self, that it may be thought "Good? It is good to repent, and "be saved, because who can dwell "with everlasting Burnings? But "if it must purchase the Reputa"tion of being Good from Evil, "it is not so much a Good, as a "lower degree of Evil; which "while the greater Evil Eclipses it "is compelled as it were to accept "the name of a good, being dri"ven upon the confines of Good"ness by the Violence of greater "Evil."

* *Quale bonum hoc est, quod melius est, pœna, quod non potest videri bonum, nisi pessimo comparatum; ut ideo bonum sit resipiscere, quia deterius est ardere. Cæterum si per mali collationem cogitur bonum dici, non tam bonum est, quam genus mali inferioris, quod altiori malo obscuratum ad nomen boni impellitur.* Tertul. *De Monogamia. Chap.* 3.

4. This Repentance is not the Free, but inslaved Judgment and Choice of the Soul; as Men cast out Goods

Goods in a Storm, and receive a Power to Rule over them, that they cannot endure, but that it is too ſtrong for them. Men are afraid what God will do to them, therefore they ſubmit. His Enemies in Heart are found Lyers to him, they flatter him with their Mouth, as *Julian* oppreſſed by the Almightineſs of Chriſt, is ſtoried to have cried out, *Viciſti Galilæe*, Thou haſt overcome me, *Galilean*. Thus they are overcome by Death, and the apprehenſion of Judgment. In the ſight and view of the Danger Men reſolve to part with their Sins. Let but that remove, they call for their Sins again, as Mariners wiſh for their Goods after the Storm. They throw up their Luſts in their ſickneſs, but drink them in when their trouble is paſt, *as the Dog returns to his vomit*, 2 Pet. 2. 22. In all this there is nothing of the love of God.

5. In this Repentance, the Soul of it is generally a pitiful mean Self-love, even the meaneſt kind imaginable, wherein a Man conſiders himſelf as a Creature in being, and likely, or at leaſt poſſible to be for ever; without any apprehenſion of himſelf, as a rational Creature made for God, and the Enjoyment of him, in conforming with whom his Happineſs conſiſts, and in the reſting for ever in his love. Of this part he hath no diſtinct apprehenſion, only he would be happy though he knows not what it is, or rather he would not be miſerable; yet even that he truly underſtands not. But as the Jews ſaid to Chriſt, when he ſpake to them of the Bread of Life, *Lord ever more give us this bread*; and yet were ſcandalized at his Explanation of himſelf to be that Bread, ſo far as to leave him. And the Phariſees hearing *of the Vineyard to be let out to other Husband-*

John 6. 34.

Luk. 20. 16. *band-men*, and the Judgment upon themselves to be executed, Cried out, *God forbid*, yet run on in the Sin, that brought it upon them.

This little point of Self-love into which all is crowded is ennobled with no sight of the Excellency of the things themselves, or a due Estimation of them, as the true pleasure, and joy of an Immortal Spirit.

This is not that allowable love of a Man's self, which incircles it self within the love of God, as the lesser Circle is comprehended by the greater, but this either leaves out that love wholly, or debases it to basest self.

Let us now compare both sides together, and see how much true Repentance differs from that, which is always to be feared, lest it should be the height of the Death-Bed: And of that which hath been spoken, this is the Sum,

True Repentance is the most free Election of the Soul inabled by the Grace of God, upon a clear, and just Dictate of the Judgment, attended with sincerest Affection, to give up it self to God through Jesus Christ, and when it is most it self, not under any irregular fear or constraint, and (at least would be the same) in a time, when it hath all the probability that can be to lay hold upon things present.

The other Repentance arises from a Soul all troubled, and discomposed with the throws of Death, the fears of Hell, the Doubts what will become of it in another World, the Uproars of a guilty Conscience; when it supposes it self necessarily at the full stop of its former Courses, by being cut off from longer Life, in the midst of all which arise vehement Resolutions to turn from Sin to God, and possibly with

with many fair Apparences, but without opportunity to give proof of themselves.

Let any one Judge between these two Repentances, and accordingly even counsel himself concerning them.

Yet I must acknowledge this Discourse subject to these following Limitations.

1. That the Arguments I have insisted upon prevail not only against a *Death-Bed Repentance*, but against all Repentances, that have no higher Spirit to move them, than what I have now represented; from hence therefore we may take the trial of our Repentance in general, for though a Death-Bed is most subject to these mistakes, yet whatever Repentance falls under them, is by reason of them invalid; and the later any Repentance is, or the more it is occasioned by any Extremity, which it doth not out-live, the more subject it is to them.

2. What I have said is not at all to be understood of the perfecting and consummating Repentance, by higher and fuller Acts towards God at Death, though enforced by the present Circumstances of the Case. For true Repentance running through the whole life, takes advantage of every thing, much more of so considerable an Opportunity to unite all our strength for God, as a Death-bed brings with it. All that hath been spoken is designed against trusting to the *Extreme Unction* of a dying Repentance, just then begun.

3. I have before resolved upon that tenderest Doctrin, that it is possible among all the unhappy Circumstances of a Dying-Bed, there yet may be this true Act of the Understanding, Will, and Affections turning to God; and if there be this, it would be the same and alike, however these Circumstances alter,

alter, and then it excels those temporary Amendments undertaken in the freest times of Life. But because it is but possible and so almost impossible, so unhappy a Case, (as not to have repented till just we die) should fall out so happily, the Intention of this Discourse stands good notwithstanding.

4. I acknowledge, the choice of the Soul can never be so free, but it must be subject to infinitely the most worthy and preponderating considerations of the love and goodness of God, the Redemption of Christ, the greatness of eternal Happiness most indearing on one side; of the fear and terror of the Lord, the loss of a Soul, everlasting perdition, most perswasive on the other side; so that if a Man cannot be free in his choice of Religion, except he choose it without the force of any such consideration, he can never be at all free, for these are on all sides of him: And further, there is always the supream motion of the Grace of God, which does not lessen, but steer and exalt the freedom of the Will towards God.

The difference then between true and false Repentance in this particular is the same, that is, between just and rational consideration of all the motives of Hope and Fear; and the hurry of them moving us not intellectually, but as a Tempest, or with the force of a meer Engine. 2. Between the highest reasons carrying the chiefest force, and leading along with them the lower ones, and the lower doing all without the higher, for want of which they are Sensual or Hellish. 3. Between the government of meer Providence, and of the Spirit of God. 4. Between the Repentance of *Cain*, *Esau*, *Saul*, *Judas*, and the Repentance of *David*, *Manasseh*, *Peter*, and *Paul*.

5. I

5. I acknowledge the first Preparations of the Soul by God for himself, may be with a great deal of noise and confusion; *Clouds and Darkness are the Dust of his Feet, Storms go before him to prepare his way*; while these last, there cannot be a serene calm Act of the Soul, and he that doth not live till he *hear that still Voice*, in which God is, is in great danger of being lost in the Storm. But if out of this Darkness and Confusion, a holy and gracious Settlement proceed, it is not the worse for being so introduced, but is agreeable with the usual method of God.

The fourth Head I proposed, is to weigh the Repentance *of the Crucified Malefactor* against our common *Death-Bed Repentances*; which duly performed will be of great force against Presumption, rather than minister it any Confidence.

For we shall find so much gathered together, and pressed down into it, that as Jewels have their Riches in a little room, so his short Life of Penitency had an Age of Repentance in it.

It is so composed of Extraordinaries, that it can give very little encouragement in ordinary Cases, except just thus much; that Repentance at Death is no absolute impossibility.

1. Let us observe how his Repentance look'd to the several parts of Repentance; for though it had but little time in this World to breath in, yet with extraordinary diligence, it was busie in all the great, and most concerning Points. Yet I account this of the least Remark in the History of his Repentance, because it is easily imitable, That in which it Excelled, was the Evidences of Sincerity it carried.

1. Yet take notice of his Sense and Acknowledgment of Sin, which was not only a Confession of Words, but of his very Soul; for, deliberating things in a Moment, he pronounced himself worthy of the Condemnation and Punishment he endured. I confess this is not so infrequent in those, who forfeited their Lives to Justice, but how oft is it rather a Formality, than the inward sense of the Mind condecently affected? and possibly if we look upon the out-side of things, we can find no great difference between him and others. Yet it is a necessary part of Repentance, *The sacrifice of God is a broken and contrite heart*, Psal. 51. 17.

Magnum est pœnitentiæ signum in pœna sua acquiescere. Grot. *in locum.*

2. In his Repentance lay a lively Faith in Christ; first resting upon the principle, And truth of the thing; That *Christ was a just Person*, that he *had a Kingdom*; and then a particular Application to him for Mercy, *Lord remember me when thou comest in thy Kingdom.*

3. A quick sense of Eternity supplied Vigor to his Repentance, an evident sight of something beyond this world. For what more excites the Soul, and shews it the necessity of a gracious Change, than an everlasting Condition appearing to it? To this end hath *Jesus Christ brought life and immortality to light*, 2 Tim. 1. 10. of which this Penitent made a very full Confession; *Lord remember me when thou comest in thy Kingdom.* He saw a Kingdom beyond the Cross and Death.

4. An earnest desire to promote and propagate a sense of God into the Hearts of others was the immediate fruit of this Malefactors Repentance. He admo-

admoniſhes the Impenitent Thief on the other ſide, *Doſt thou not fear God?* He had ſuch a Reverence of God, that he expoſtulates the want of it in the other as monſtrous and horrid. His deſign was alſo exceeding Compaſſionate, as well as Pious: For it was an Endeavour full of Charity, deſirous his guilty Fellow-ſufferer ſhould be brought into the ſame Condition with himſelf. We want much of the Compaſſion due to the Souls of others, becauſe we are ſo inſenſible of the miſery of our own; and taſte but little of the ſweetneſs of Reconciliation and Grace: But when we drink largely out of theſe Fountains, we derive the Streams upon others, that have flowed upon our ſelves.

All theſe things were evidently much to the purpoſe, if we look upon themſelves: Yet were there nothing more extraordinary in them, we might doubt whether they were any more than the good Mood, into which Principles of Conſcience excited by the unhappineſs his Condition might put him: Let us then conſider the Evidence, that all this was truly Supernatural; for I account it no Injury to ſo memorable a Repentance to ſuppoſe, that as great and fair an out-ſide may have fail'd of Paradiſe, into which he entred. But,

2. The acknowledgment he made of Chriſt gives teſtimony to him in two things.

1. That it was made, when Chriſt was under all the Infamy, and Miſery of a ſhameful and painful Death; and nothing to make ſuch a Greatneſs, as he aſcribed to him probable. Among us that in general Language ſpeak honourably of Chriſt, Profeſſions of him are cheap, and prove nothing: But if one bred in Turciſm, or Judaiſm, ſhould confeſs him,

it would argue much more; yet not so much as in this Malefactor, who saw him in so despicable a State: Whereas now so great a part of the World acknowledging him, hath carried him up to Heaven, as it were *in that Cloud, wherein he ascended long ago*, and hid *the reproach of his Cross* in so high a Glory, especially among us.

Acts 1. 9.

To confess him in his worst estate, and before any thing of the Consequence was known, was very great: * *Christ was revealed to him, not by Flesh and Blood*; but by God himself. Such an Heroicknes is indeed necessary to assure a *Death-Bed Repentance*, which had need be as great, as it is late, when Men do not live to see the ordinary fruits of it.

Mat. 16. 17. * *Extrema fides, sed non minima.* Aug. *Serm.* 122. *de Temp.*

He that could see Christ, and his Glory, through so dark a Vail, had *his Eyes anointed with that Eye-Salve*, Christ speaks of. †

† *Ad rem credendam a sensibus remotissimam excitatus est.* Grot.

We find the Apostles, who had seen his Miracles, heard his Divine Discourses, made long Acknowledgments of him, were fearfully shaken by this Assault *of the power of Darkness upon him*; even to a Despair, that he was the Christ. But while they were in a swoon of Faith,

Rev. 3. 18.

Quando passus est, omnes discipuli desperaverunt quod ipse esset Christus. A latrone victi sunt Apostoli, qui tunc credidit, quando illi defecerunt. Aug. *in* Psal. 68.

this

this Faith with Christ triumphed over Principalities and Powers, even on the Cross.

We looking upon the things of Christianity in the common Profession of the Nation, It is a hard thing for us to see them otherwise, than that casts them; as it would be for those that have known nothing but the Religion of *Mahomet*, Paganism, or the Jewish Synagogue, to take up upon the sudden the Doctrin of Christianity against their own.

We believing not with our own Faith, but Vulgar Opinion, easily make a Confession of Christ; yet oftentimes the Power and saving Effect of it is far from us, as from those that are Strangers to him: sometimes they that come from the East, and from the West, sit down in the Kingdom of God, when the Children of the Kingdom are thrust out.

The Acknowledgment of Christ in those Times, was a much fairer Evidence, than it can be now; yet without inward Grace was nothing then; much less must it needs be to us, who have it made ready to our hands by Education and common Consent in it; we must therefore the more narrowly observe, what Characters the Truth of Christ imprints upon our Hearts.

2. This Acknowledgment was made without any manner of Inducement, or Temptation to it, from outward advantages, it could possibly afford; but rather an increase of Shame and Scorn was to be expected from it; and that if it were possible, he should suffer

Tanto namque pondere appensum est, tantumque valuit apud eum, qui novit hæc appendere, quod confessus est Dominum Crucifixum, quantum si fuisset pro Domino Crucifixus. Aug. *De Anima & ejus Origine.*

the second time for such a Confession, and become of a Malefactor a Martyr. Nay further, there was no Dictate of Natural Conscience, that could incline him to it; for that runs not into the Confession of Christ, nor is any way quieted concerning former Sins through such a Confession; but eyes God only, and Moral Righteousness: Lastly, no general Tradition prompted him to it, the Jews at that time condemning him. But in us, all Applications to Christ are securing our selves in the common Barque, and keep us from being censured, as prophane, and irreligious Persons. For to die without any address to Christ, is accounted very ungodly, and senseless of a Future State; but to deny him, monstrous and desperate. Further, Christianity is incorporated with our natural Principles, so that they never move, or heave themselves in us, but that also rises with them.

Now it is of great Importance in the tryal of Sincerity, upon what Grounds and Motives we do, what do; and the more we can clear it from inferiour Springs, the more certainly it is *Grace descending from above, and resting upon us*, Jam. 1. 17.

Every one therefore that would justifie a *Death-Bed Repentance*, must exceed all common sorts of Repentance, else he cannot enter into the Kingdom of Heaven. Nay he must do something, that in the little space of time, he hath to do it in, must equal a Course of amendment of Life; must be as great in him, as this Repentance of the Thief.

And do but think, if our Faith were to cut those waves, his was to pass, to row against such a Stream, *to remove such mountains*, among how many thousands

ſands there would be found a Faith to do it; we ſhould immediately be ſtopp'd; or ſunk, and caſt away, and loſt. Yet ſuch are they we are to paſs through into Eternal Life, though of different Circumſtances from his.

But after all I will allow it poſſible, there might be a ſecret flaw in this whole Penitent's Deportment, we now inſiſt upon; and that it far'd with him as with ſome among us, who after a wicked and debauched Life fly to the Sanctuary of the Romiſh Religion (*as* Joab *to the horns of the Altar*, 1 King. 2. 28.) To Reconciliation wherewith Hopeleſneſs of any good from that they have ſo long ſinned againſt, and natural Superſtition hurry them. So this Perſon hearing a great Fame of Chriſt, and obſerving his pretence high, might lay hold upon him in a deſperate Caſe, if peradventure any thing of good might follow on it. It being very incidental to the Nature of Man to caſt himſelf upon Religion, when all elſe fails, and upon one new to him, when he hath offended againſt the old one, beyond hope of Pardon; whence Men generally receive this Recompence, that Conſcience is put into amuſe, having nothing at preſent to ſay againſt it.

And had this been the top of his Caſe, that it had been thus, could it have been ſaving? Nay, that it might poſſibly have been thus, though indeed it had been otherwiſe, yet this very liableneſs to ſuch a miſtake had unſpeakably abated the rational Security, and ſafety of his Condition; ſo that there had remained good cauſe for Conſcience to have miſtruſted which way his Condition would have fallen to Eternity.

3. The Third thing therefore, that gave him, and gives to all Ages undoubted Teſtimony of the Truth of his Converſion, is the immediate atteſtation to that Truth and Sincerity of it, *This day ſhalt thou be with me in Paradiſe.* Now that Repentance which enters into Heaven, that paſſes into Paradiſe, not hinder'd by thoſe *flaming Cherubs of Divine Truth*; that which is *within the Door, before the Maſter of the Houſe is riſen up and hath ſhut it to*, that is true Repentance and proſperous, and ſucceſsful, how late ſoever. But to know that it is true, when it is ſo late, needs a Voice from Heaven, or ſomething proportional to it, to verifie it, as is after to be urged.

Luke 13. 25.

The laſt thing I take notice of in this Repentance, is the unparallellable Circumſtance of time wherein it was accepted.

1. It was in the time of a publick act of mercy to the World, *God was in love to Mankind giving his only begotten Son. Chriſt was giving himſelf at this time.* Therefore that there ſhould be an Inſtance and Monument of this Mercy, ſeem'd condecent to ſo great and ſolemn a time.

Joh. 3. 16.

Eph. 5. 25.

2. This Penitent ſtood cloſe to that Sacrifice, that was offering it ſelf up to God: He ſtood within the Savour, the Odor, the Incenſe of it: That Sacrifice, *that purchaſes men from a vain converſation*; that draws down all the Bleſſings of Salvation; that therefore the force of it ſhould reach ſo near it ſelf, is not ſtrange: I know no nearneſs of place ſignifies

1 Pet. 18.

fies at all. How many saw his Miracles, heard him Preach, look'd upon him Dying without benefit? yet was his Presence also, as he pleased, full of Divine effects. That therefore there should be an experiment of so great a Balsom, just as it was preparing, was most suitable.

3. It was in the time that *Christ was triumphing over Principalities and Powers, and making a shew of them openly upon the very Cross.* * That he should bear off in the Field the prey taken out of the mouth of the proud Foe, was very agreeable to the expectation so great a Conqueror raises. *Colos.* 2. 15.

**Vicem versam reddidit Christus Diabolo; quemadmodum Diabolus depravando hominem abstulerat de Paradiso, sic Christus latronem confitentem erueret de inferno: Ille de interdicto ligno præsumentem decepit; Iste pendentem de pœnali ligno redemit.* Aug. *Serm.* 122. *De Temp.*

But whoever considers the Thief on the other side not converted, or saved, will find Cause to observe; The Salvation of Christ doth not sweep the World, but is rarelier vouchsafed than we think; That a man may die without going to Heaven; That the mercy of the Gospel is most arbitrary and sovereign, chusing and leaving; That it depends not on humane Expectation, or any Superstitious phancies, that have been raised about the Cross of Christ; for so much appears by one only taken here, the other left, though upon the Cross together with Christ, and near him in the great and mediatory Act; who that considers will not tremble to think of one left in his sins, falling down

down into Hell from such a Heaven as Christ in his great Act of Redemption.

And although it may be truly said, it was the fault, and negligence, and obstinacy of the Unconverted Malefactor, that he did not use aright the Grace offered, or the Light vouchsafed him; yet it doth not alleviate the danger, for it still remains very uncertain to whom God will give a Heart to use Opportunities aright, though they have them from God with an equal Liberality, as those that do so improve them.

But indeed, the Supremacy of Grace is here very much acknowledged by all, that a Ray of the Divinity of Christ with infinite kindness smote his Soul. * I infer nothing from that increase, the Evangelist *Matth.* c. 27. 44. gives the Miracle, That he was Converted after he had joined with the other Malefactor in reproaching Christ; Because † some Interpreters question it.

* *Nova & insolita quædam divinæ virtutis efficacia, in exemplum omnibus seculis memorabile, &c.* Grot. *In locum.*

† Hieron. *In locum.*

Upon the whole then of this Example, let Men that would be befriended by a *Dying Repentance* examine whether these things found in this Example, are like to meet upon them. I will not say, till there be a time, a fulness of time, wherein Christ shall again die for Sinners, such a Repentance is not to be expected; but I may safely say, he that in the Observation of this Example trusts himself to a *Dying Repentance* should startle his

Beneficium multis modis insigne & non temere trahendi in consequentias exempli. Grot. *In locum.*

his Presumption with this Interrogation, Will there ever be such a Conjunction, as was here, again, while the World endures?

I come now to the last Head of down-right Arguments against committing our Eternal State to a *Death-Bed Repentance.*

1. It is against all the Prudence and Providence of a Man, seeing no Man knows what kind of Death he shall die; whether it will afford him the possibilities of Repenting: How many die suddenly, and in so short a Breath, that they have not time to desire Mercy in general? How many of Apoplexies seizing upon the very Top of Sense at first? Many by Phrensies have no rational Motions of themselves; innumerable Accidents (and oft-times made dreadful by the Wickedness wherewith they have been accompanied) have snatch'd away Men in a Moment. *Such are taken away living and in his wrath before the Pots can feel the Thorns*, before ever those hasty flames of Motion towards God blown up for such an Extremity can be raised. Such are taken in the very manner without so much time as to put off the Every-Day Habit of Sin, *like those that were carried out dead in their Coats*, Lev. 10. 5. Psal. 58. 9.

And though from the ordinary manner of Dying, we may hope for the warning ordinarily given; yet we see others surprized, who have had the same reasons of Hope with our selves. We cannot then without madness trust our selves to accident, *or boast our selves of to morrow*, of which we know not what is within it, seeing the future is wholy concealed from us: *They that make a Covenant with* Prov. 27. 1.

with death, and are at an agreement with Hell, meet with nothing but Perfidiousness, when the overflowing Scourge approaches them, and the storm of Hail rends their refuge of lies, Isa. 28. 18. *&c.* If we were provided against all, but one single Accident, even that may fall upon us with the ruin, that all the rest could bring.

Let a Man examine, whether he can choose his Death, and design the Circumstances of it, and place every thing just as he would have it, and thereby afford himself the Season he thinks necessary for such a purpose. But who is so foolish as to undertake this? He that builds upon Ground that is none of his own, is like to have all his Frame overturned at the pleasure of another: God derides this Folly, who hath all things in his own hand, and disposes them without our knowledge:

Jam. 4. 13. *Go too ye that say, To day or to morrow we will go to such a place,*

Psal. 104. 3. *and buy, and sell, and get gain:*

But oh miserable is he that thinks, as God, *to lay the Beams of his Chambers,* that he builds for Eternal Rest *in the Waters,* the flowing incertainty of future Time, where he hath nothing to do: and oversees the proper Rest appointed him by God, seeing both his Presumption, and his prophane Negligence are likely to be punished together. For indeed he that is wickedly prodigal, of what God affords him, as his, and is bold to entrench upon the future, which is Gods, when he comes to it, finds it full and possessed already, with what God hath provided for it; so there is no room for his Project, but he perishes for ever in the Disappointment.

2. It

2. It is againſt our Duty, and all the Obligations, that lie on us; For it is as if a Man ſhould ſay to God, I know it is my Duty, and the end of my Life, and the Providence thou exerciſeſt towards me, that I ſhould now ſerve thee, and give up my ſelf to thee; But I beg of thee, that while I live, I may live in my Luſts and Senſualities, and when I am to die and go out of the World, and ſhall have no more time and leiſure for any thing elſe, I ſhall then have nothing to do, but to look towards thee, and beſeech thy Favour, and leave my Sins: I deſire thee therefore to ſtay for my Repentance till then, and when I can no longer enjoy the World, then to grant me a Kingdom with thy ſelf, and the Fruition of thy own Happineſs: For though I ſhall diſhonour thee in the tract of my Life, yet I will retract it all in a Breath. How horribly contemptuous of God doth this appear, how Affronting and Blaſphemous? and yet this is the very ſenſe of Deferring Repentance, till Death.

Odibileſt apud Deum, quando homo ſub fiducia pœnitentiæ in ſenectutem reſervatæ liberius peccat. Auguſt. *Serm.* 120.

This is the greateſt Immorality and Irreligion; for it deſtroys the reaſon of our Being on Earth, which is *to ſerve our Generation*, or *the courſe of our Life according to the Will of God, to glorifie him here on Earth.* It deſtroys the Service, yet flies upon the Reward; as if God were bound to make Men happy, becauſe he had made them, and that he had made them, firſt to take the Delights he moſt abhors, to

Acts 13. 36. John 17. 4.

diſhonour

diſhonour him, by deforming his Workmanſhip, and violating his Laws, and the good order he hath ſet in the World; and yet after all becauſe he had made them, to give them a Bleſſedneſs ſo inſuperably great, that he could find no greater; and by no means to hurt or puniſh them for Sin, though all the Juſtice, that ever was known to Man, requires Puniſhment of Offenders, as much as the reward of Deſert; elſe all Government would be loſt.

Thus therefore to imagine of God is to bring down in our own Thoughts thoſe great Attributes of Juſtice and Wiſdom, into a fooliſh and unreaſonable Pity, and only for this end, that there may be a Licentiouſneſs in Wickedneſs and Impiety.

And ſeeing upon the ſame account, all the Men in the World may adjourn their Love and Obedience to God to their going out of it; it might come to paſs, that this State ſhould have been prepared only as a Stage for the Vices and Exorbitancies of Men to have acted themſelves upon, and then they to have removed to Heaven; when as though theſe have large ſcope indeed now, as things are, yet their Licentiouſneſs is daily rebuked by the threats of the Goſpel, by the holy Converſations of thoſe, that have left their Sins by Repentance, and puniſhed by an Eternal Judgment hereafter.

But who that conſiders the infinite Goodneſs and Greatneſs of God, *that in his hand is our life, and breath, and all our ways*, can think it equal, that God ſhould have only the faint and feeble Services of a Death-Bed, for all the Preſervation and Mercy vouchſafed through the courſe of our lives?

Or who can think it conſiſtent with his Honour to give Men Laws, that point upon the Government of

of themselves here, and that he should at so general a rate, as the necessity of Mens manner of living requires, accept of such a Commutation, or exchange for the Obedience due to them, as a *Death-Bed Repentance*?

Or least of all, who can believe? that Jesus Christ should come a Redeemer into the World, *a Redeemer from all Iniquity, a purchaser from a vain Conversation, that he might have a peculiar People zealous of good works; who should look for the great day, and his glorious appearance, by a patient expectation and continuance in well-doing*; to which he hath also tied them by the most strict Obligations, that created Nature is capable of, and yet that this in a manner should be wholly frustrated, even in those supposed to be redeemed by him? Tit. 2. 14. Rom. 2. 7.

How shall such a Man then be able to look God or Jesus Christ the Saviour in the face, that hath but just begun to acknowledge him by some weak Devotions to him, extorted even of necessity, and given the bulk of his time to Sin; that hath sacrified the *Male* of his Flock to Lust, and even with impious design kept the corrupt thing for God? *Mal.* 1. 14.

3. If we truly understand the nature of Repentance, and that it is the Gift and Grace of God: It is,

1. A great Presumption upon that Grace, to think we can call it down from Heaven at our own need, who have offered so much Injury to the motions of it, vouchsafed in the time of our Life; we do not consider, that this Grace designs its own Glory, and

and teaches to live *Godly, righteously, soberly, now in this present World*, and therein to wait for the Manifestation of everlasting Glory; and thus we are *seek for honour, glory, and immortality.*

Tit. 2. 13.

Rom. 2. 7.

Now that they that have bidden defiance to this Grace so long, should bring it down from the Clouds in their Dying Moments, to convey them to Happiness, is to make so cheap of that infinitely precious Goodness, that whoever aright considers the Case, must needs infinitely abhor the thoughts. Yet this is the necessity of such Mens Condition, that they must either think themselves worthy thus to becken the Grace of God, or they must perish for ever. They enter then a contest of Precedency and Superiority with this Grace, and decide against it: That it is fit for that to stoop and humble, yea to prostitute it self, rather than they should be for ever Miserable: yea rather than they should have been obliged to a Holy Life.

Πολλαῖς γὰρ ψυχαῖς μέλαινα χρῆσθαι βλησθείσης ἡ ἐπέτρεψεν ὁ θεὸς ἀλλ' ὥσπερ ἀπὸ παλιρρόιας εἰς τέρμαλον ἀνεχώρησαν. Phil. *in Allego.*

2. It is for a Man to desire God, to Mis-time his Grace, for the Season of it is the present offer in the Gospel. *Now is the time accepted, now is the day of Salvation.* It is to desire God to give him a Spring in Autumn, or Winter; when the time of the Patience of God is over, to expect the Salvation of God, now God who hath with infinite Wisdom and Equality weighed out Times and Seasons,

2 Cor. 2. 9.

Seasons, and made every *thing beautiful in its time*, doth not reverse his own Appointments to serve the Folly of Man, who have not *known their times*, and the *things of their peace in their day.* Eccles. 3. 11. and 9. 12. Luke 19. 42.

For can it seem reasonable, that Mountains should remove out of their places? and Rocks wander from their Situation? That Man more unintelligent, *than the Swallow and Crane that observe their appointed times, might not be insnared by the evil times that fall suddenly upon them:* He that trusts then to such a Repentance, doth, as it were; resolve to be saved by Miracle, or else perish. Jer. 8. 7. Eccles. 9. 12.

3. Men do not consider the Jealousie of God, nor are afraid *of his Oath* against them, that *harden their Hearts and do not hear his voice to day*; so that some, who have trifled with the Grace of God, *seek him early and do not find him.* The *Israelites* that said, *Whither shall we go up, when they were commanded to go up, and possess the land*; when they would have gone up afterwards and fought for it, were rejected by God. So in *Zechary*, God gives account of that great Judgment of their Captivity, concerning which, though *Moses*, *Samuel* and *Job* had interceded, he would not have heard. *As when I cried they would not hear, so it came to pass that they cried, and I would not hear*, Zech. 7. 13. Heb. 3. 9, 10, 11. Deut. 1. 28.

Many fail of the Grace of God that prophanely sell their Birth-right for a transitory Satisfaction,

Heb. 12. 16, 17. *and find no place for their Repentance, or of Gods Repentance* in favour towards them, though they seek it carefully, and with Tears. While Men are busie in fulfilling the corrupt Desires of their sinful Flesh, and make slight of the Mercy, that so freely presents their Souls; a silent Decree passes against them; that though it makes no noise in their Ears, yet seals them in blindness, and hardness, so that their Souls are for ever closed therein: For who can open what is shut by so powerful and awful a Hand?

4. It is impossible to a Man to die with good composure of Mind, that trusts to a Dying Repentance; for let the Case be thus stated, That Repentance, which will not inable a Man to a holy Life, is not saving; suppose a Man then in a Dying Sickness, making great acknowledgment of Sin, full of Resolutions of leaving Sin, and this Man recovering and peforming nothing, but sliding back into the former Wretchedness of Life; this Repentance however serious, and earnest it seemed, would not have saved him, if he had died; he had perished in his Sins, and his false Repentance together: For that his Repentance was truly inferior to his Sins, appears, in that as soon as ever that is over, which gave it a seeming Advantage, his Sins throw off that Repentance; but true Repentance always *overcomes*; that Repentance therefore could not be true.

Rev. 2. 7, &c.

And if Repentance be false and counterfeit, there is no amendment of it in Eternity; when once the *Master of the House is risen up, and hath shut to the Door*, there is no entrance: While the *foolish Virgins*

Luke 13. 25.

Virgins too late underſtanding Mat. 25. 3, *&c.* the Error *of Oyl in their Lamps only, and not in their Veſſels*, went to correct it, by buying Oyl, *They were ſhut out*, and *no knocking* powerful enough for their Admiſſion.

Yea though a Man may ſeem to be well quieted, and comforted, and to have the Teſtimony of the Spirit of God, yet all this may be but a Deluſion, and *Satan in an Angel of light*; for though they that have truly this Teſtimony, may be ſuppoſed to know it is that true Spirit; yet they that have it not, may have ſomething, they ſo ſtrongely imagine to be it, that thereby they may be deceived. 2 Cor. 11. 14. This Teſtimony therefore muſt be proportionable to the aſſurance, this Dying Man had from Chriſt; elſe even a Man that dies ſafe, muſt die in ſuch an unexpreſſible Torment of Mind, that it had been much better he had enjoyed no ſuch ſeaſons of Sin, than only endure that. And who can preſume ſo upon God, as to promiſe himſelf ſuch a train of Miracles to carry him not only to Heaven, but without thoſe Agonies of Horror that are like Hell, after ſo long Impenitency?

Thus on all ſides it is moſt neceſſary for every one to Repent while he may behold the Truth of his Repentance in the ordinary Fruits of a holy Life; and ſee himſelf in all the Circumſtances of Temptation, change of Condition, Varieties, which Life and the Courſe of it carry along with it: For that is often by length of time caſt up, and appears upon the Surface, that lay concealed at the bottom, till ſuch a Concurrence of things gives it the advantage to riſe.

I understand nothing that can be objected to this last Argument I have used to disable the Confidence of such a Repentance, except this.

It may be supposed, the Repentance that is full of passionate and affectionate Motions towards God, though amidst the fears of Death, may be good, till it be blotted out by returns to Sin, and therefore if it be taken in the just time, while it is good; that is, if a Man dies before it be reversed, it may serve the great purpose of Eternity.

This Supposition I must confess hath a seeming Countenance from that particular place, *Ezek.* 33. 12. *The righteousness of the righteous shall not deliver him in the day of his transgression; as for the wickedness of the wicked, he shall not fall thereby in the day that he turneth from his wickedness.*

But if the scope of Scripture-Discourse in general, or the very sense of Morality be taken in the Case, no Man may trust so great a weight here; For Christ looks upon *the stony ground* with the same Eye, *while it receives the word with joy, as when by and by it is offended*; and it was therefore truly no better at first than at last. *The House that is not founded upon the Rock*, is as ill founded in the Calm, as in the Storm, only the Storm discovers what it was. Morality it self requires a better rooting of virtuous Habits, than that they should be set only in loose Ground, thrown up by Extremity of Condition, and not in the Soil it self.

Mat. 1. 3. 20, 21.

Mat. 7. 26.

That Repentance which will not bear the trial of time, will much less sustain the Test of Eternity, wherein every thing that stands, must be solid and sub-

ſubſtantial: Things that ſuffer the loſs of themſelves, when they are tried *by mans day*, will ſuddenly be conſumed by the hotter Beams of God 1 *Cor.* 4. 3.

That hath need of good Founding, that muſt undergo an Eternity, and have all advantage of Concoction, that muſt be laid up for ever; which the ſhort Moments of a Death-Bed without a miraculous Aſſiſtance will not allow. The Fruit of it generally, like *that Haſty-ripe, periſhes while it is in the Hand*: This Repentance gives up the Ghoſt, as ſoon as it is born. Iſai. 28. 4.

Now as for that place in *Ezekiel*, ſo much vexed with Controverſie, I do not think it convenient for me to intangle a Diſcourſe intended wholly for practice with the Perplexities of it.

Only I am concerned to ſhew, that it doth not afford the favour ſuppoſed to this kind of Repentance. For firſt, We muſt not miſtake *the day* it ſpeaks of, as if it ſignified ſo ſtrait a compaſs of Time, as a Day; but that Seaſon wherein either the righteous Man waſts and deſtroys his Righteouſneſs; or a Sinner over-comes his Vitious Cuſtoms and Inclinations, neither of which are uſually done on the ſudden. Secondly, *The turning from Wickedneſs* intended is certainly a ſincere and impartial one, and not ſuch as we have rendred this Dying Repentance ſuſpicious to be. Thirdly, It muſt be juſtified *by a walking in the Statutes and Judgments of God, and doing that is right*; that is, by a continued Reformation, which will leaſt agree to this Repentance, and therefore this place of Scripture will not protect this Suppoſition, but rather damns it.

Having now in the foregoing Discourse, in a practical and perswasive way, endeavoured to engage Men to a timely Repentance, by setting out the hazard of a late one: I have thought it necessary, to make the state of the whole Doctrin, as exact as I can, by considering whatever might with fair appearance of Scripture-Reason call into question and scruple, what I have grounded my Perswasions upon.

I will therefore, as a Supplement to all I have said, First recollect what I have intended all along. And then cast all, I can possibly suppose against it, into *Objections* and *Answers*, that by closer atention to the Case it self, every one that will be at the cost to consider it, may be convinced to the main End, *viz.* A present Religious Life.

1. First then I make it not the question, Whether a true Repentance, how late soever, be a Repentance to Salvation?

2. Nor Secondly, Whether God hath reserved it to the Prerogative of his Grace, to give a true Repentance at last?

3. Nor Thirdly, Whether a Repentance that is true and sincere, though but in the Seeds, being surprized with a Death-Bed, may not then break out and shew it self more fully?

4. Nor Lastly, Whether a Man that hath the light of the Gospel brought to him, but just before his Dying Condition, may not expect the Grace of God working with it then, even as in the freer times of Life?

All these I do with great Confidence acknowledge: The Substance of what I have said against a *Death-Bed Repentance*, will be comprised in these following

following Assertions, which I restrain wholly to Men, that have lived under the Light, and Exhortations, and Applications of the Word of God, with all usual Freedom; and yet have not begun sincerely to Repent, till they come to die.

The First is, That a *Death-Bed Repentance* how fair soever, it may appear, hath yet the greatest Doubt imaginable upon it, whether it be true.

The Second, There is greatest Reason of Fear, God will not give his Grace to such a Dying Man, to Repent.

The Third, That a Repentance at Death is not that *general Repentance*, the Scripture Discourses of, makes promises of Pardon upon, offers the Assistances of the Spirit to, enjoins the Duty of, with so many pressing commands. For that Repentance immediately to be begun is supposed to govern a following Life. It must therefore be an extraordinary, and miraculous Repentance, if true.

Lastly, That it is therefore against all rules of Piety and Prudence, by mispending Life to cast our selves upon the necessity of Repentance at Death.

This, I say, is the Substance of what I have designed all along, and which I would now further clear, and vindicate from these following Objections.

Objection 1. Doth not the Parable of calling some Labourers into the Vineyard at the Eleventh Hour, imply, That God doth in ordinary Convert some at the last Hour, as well as sooner? Mat. 20. *v.* 1. *&c.*

Answer, The main scope of Parables is only argumentative, and *so far as the scope of* that Parable relates to this Case: It is no more, than what I acknowledge, That God gives Eternal Life to true

Repentance, if true, at last, even as to the first and earliest Repentance. The reward being to all of *Grace, and not of Debt.* It is also to be considered, there remained an Hour of working, representing rather old Age, than a Death-Bed, if the colours of a Parable prove any thing, and so are rather against this Repentance, than for it.

In the *Second Objection*, I suppose Men taking Sanctuary at infinite Mercy and Power in this manner.

Although no thought of Man can reach the Mercy, that accepts or gives Repentance at the last: yet Mercy being as much above our Thoughts, as the Heaven above the Earth, what can we define concerning it? And though there are so many Circumstances of Impossibility, according to our measure of things; Yet the things that are impossible with Men, with God are possible; for with God all things are possible: How can we then determine in this Case? *Can we by searching find out the Almighty* in his Mercy and Power? *Can we find him out to perfection? It is high as Heaven, what can we do? It is deeper than Hell, what can we know? The measure thereof is longer than the Earth, and broader than the Sea.*

Answer. Now because in this *Objection*, the sinews of all Hope and Expectation from this late Repentance meet; I will endeavour to give the most punctual *Answer* to it. And though I know after all, that is, or can be said, Men will not quit it: Yet I shall rest upon this *Answer*, as my last Resolution of this Case; and by it raise the diswasions from a trust in such a Repentance to the height; the greatness of the hazard appearing most fully from it.

In

In general therefore it hath been noted, The question is not whether God accepts a true Repentance, how late soever; but whether God will give a true Repentance so late; and herein the question is not of the limits, the absolute limits of infinite Mercy and Power; But what limits it hath set to it self? and what Seasons it hath limited to us? and whether according to these a *Death-Bed Repentance* be not almost, if not altogether an Impossibility? I'll therefore lay down several degrees of Impossibility, notwithstanding infinite Mercy and Power, that must necessarily abate the Irregular Confidence of such a Repentance, and under one of them I shall be bold to place it.

1. The highest degree of Impossibility is, of those things, that are utterly and absolutely *impossible with God*, because they are irreconcileable with his Nature, and such wherein if they were, *he must deny himself*, which he cannot do. For though there is nothing above God, not so much as any Goodness, or Righteousness abstracted from himself, that should give him Law; Yet he being himself that supreme Goodness and Righteousness, He is a Law to himself; His Nature is his supreme and inviolable Law; And his Will stands always even with his Nature: For his Will is himself reciprocal with his Nature; And all his Actions keep perfect Correspondence with his Will. Upon this immutable Reason *God cannot lye*, he cannot do any thing weak, or that argues Imperfection: He cannot but be righteous in all his ways, and holy in all his works. Upon this Reason also he cannot, *he will not acquit the guilty.* He cannot, he will not save or make Men happy in their Sins. God himself speaks this Sense,

Senſe, *Ezek.* 18. 31, 32. and *c.* 33. 11. *As I live ſaith the Lord, I have no pleaſure in the Death of him that dieth, why will ye die? Turn your ſelves and live ye.* As if he ſhould ſay, except ye turn, all my Mercy can do you no good. For ſuch a Mercy as God the *Father* of *Mercies*, will not give, would not be a Mercy, but either a fooliſh Softneſs, or looſe Indulgence to Sin. Such a Power were not a Power, but an Impotency, or turning all things to Confuſion. Theſe therefore are as inconſiſtent with God, as Folly, Imperfection, Sin. The Goſpel, the higheſt diſplay of Mercy reſts upon this Principle, being not a Salvation of Men in Sin, but a moſt effectual Redemption of Men from Sin. Of all that God can be ſuppoſed to do for Men, there is nothing more impoſſible than this, more repugnant to all the true Senſe of Man, more overthrowing of the undertaking of Chriſt, more contrary to the Nature of true Happineſs. An Opinion of the damned in Hell being annihilated, or recovered to Holineſs and Happineſs after ſome Ages of Torment, were a high Probability compar'd with this. He that can tempt himſelf to believe this, may believe any thing, and needs no Confutation, but his own Unreaſonableneſs. Againſt this I have been thus large, becauſe it ſecretly lurks in Mens Hearts, that God may ſave them without ſo much ado about Faith and Repentance, though being afraid to ſpeak a thing ſo monſtrous, they diſguiſe it under the Pretence of a faint Repentance at laſt.

But from what I have ſaid, It is plainly to be inferred, Firſt, That ſome things which God cannot, will not do, are not the reproach either of his Mercy or Power, but the Glory and Greatneſs of both. And this, that He neither can, or will ſave Men without

without sincere Faith and Repentance (that is without a recovery to Holiness) is one of these things. The *Death-Bed Repentance* then, that is *unto Salvation*, must without all dispute be a sincere Change from Sin to Holiness.

2. There is an Impossibility, that arises from the peremptory, and absolute, and irrepealable determination of the Will and Council of God concerning any thing. In this degree of things I account, * *the unpardonableness of the Sin against the Divine Spirit. The unrenewableness of total Apostates from Christianity to Repentance. The impossibility of Repentance after this Life:* Now though these carry not their own Evidence of being inconsistent with the Divine Nature, as the former; yet the Declaration of supreme pleasure against them is so effectual, that we must needs look upon them, as impossible. And we may see a great consent, a high Congruity between the things themselves, and the Determination of God concerning them, which Reasons are yet clearer with God. For in the Sin against the Holy Ghost there is so mature, so perfect, so concocted a Wickedness, so high a contumely against the Godhead it self, that it is very irreconcileable with Repentance, and so with Pardon. The total Apostacy from Christianity, and the Evidences of it mentioned *Heb.* 6. from the very Nature of the Case appears irreparable, because there is no other or higher Grace, than that of the Gospel, for the Apostates to remove to; *no more sacrifice for sin*, nor are there

* *I cannot acquiesce in the Exposition of the Learned Dr.* Hammond *in his Annotations concerning these two Cases.*

there any higher Evidences of that Gospel, than those he is supposed to revolt from; and no more perfect Acts of Contrariety to the Gospel, than *the crucifying the Son of God afresh and putting him to an open shame, the doing despite to the Spirit of Grace, the treading under foot the Son of God, and counting the Blood of the Covenant an unclean thing, in the Parallel place.* Heb. 10. 29.

Besides all other Reasons, the unchangeable State of Eternity is so consolidate with, so fixed into our very Being, that the Perpetuity of it is very accountable to our Reason; so that there can be no Change after this Life.

From hence then, we derive thus much farther against a *Death-Bed Repentance:* First that some things, wherein we cannot find an express Impossibility in their Nature, are yet made so by Gods absolute Resolution concerning them; into the Reason of which he also is pleased to give us some light: And that many Expressions of Scripture (as, *They shall seek me early but shall not find me*, the Parable of the foolish Virgins, with many others) make this Repentance very dangerous, with which also the very Reason of the Case concurs; Yet not amounting to this kind of Impossibility.

3. There are some things impossible according to the Rules, and general Laws of the Creation, and Government of the World, which we call Nature, and which Rules, infinite Wisdom and Power hath so prescribed to it self, that he hath yet reserved to himself freedom to shew himself above them, as Founder and Lord of Nature.

Thus it is impossible for the Sun to stand still, to raise the Dead, that the Fire should not burn: That

is,

is, It is impoſſible at all times, but when infinite Power is pleaſed to be ſeen riding in the Heavens, far above all Nature, that is, when he is pleaſed to work Miracles: ſuitable to theſe Laws of the firſt Creation, there are alſo Laws of the new and ſecond Creation, *viz.* the Redemption of Chriſt.

It is true, the new Creation, compared with the old, is ſo far as it is new, *All Miracle.* Such is *Righteouſneſs without Works*, Regeneration; Such is the Incarnation, the Reſurrection. Even as Rom. 4. 6.
the firſt Creation and daily Preſervation are Miracles compared with *that nothing*, out of which all things were drawn, and are ſtill upheld.

Yet this very miraculous Frame of the Goſpel is bounded with certain Laws and Rules, and when theſe are tranſcended, it is a Miracle in this miraculous ſtate of things.

Now all Inſtances of miraculous Power are rare and extraordinary, and the Reaſons of them, when they have been, have always been great and ſolemn; and when they have been more plentiful in any Age, the Reaſons have been great for that alſo. And in Miracle it ſelf, there hath been always regard to the natural ſtate of things. Miracle hath for the moſt part lifted up Nature only, wherein it was either decayed, or not planted ſo high, as the very effect to be wrought, and juſt then deſigned; not minding the flouriſh of it ſelf, but the main Intention only: We read of no other Circumſtances but thoſe of ordinary Mortality, into which they that were raiſed from the Dead in Scripture were exalted; only that they were raiſed to Life.

In the new Creation, ſo much of the old, as would ſerve in it, is generally taken in; and the Con-

Constitutions that will agree with the design of Grace are upheld for the most part; as were easie to manifest. Divine Inspiration did not disannul the natural Temper of the Prophets or Apostles; but they are easily observable in their Writings. Conversion doth not destroy, but sanctifie and renew Nature. For what doth all this serve, but to shew, God does as little as may be, decline from the first Model of things, His Wisdom so deeply contrived?

Further, the new Creation in all things excelling the old; as the whole State of it is never antiquated by a higher Revelation, so the Laws of it are seldom exceeded by any thing extraordinary; yet I acknowledge, Instances there are of Extraordinaries, even here also.

The Apostleship was in a manner wholly miraculous, yet the calling of the Apostle *Paul* was something higher than that; for whereas the Twelve were trained, and educated in the Discipline and Conversation of Christ; and expres's care in the Surrogation of one into the place of *Judas*, was had of such a Preparation, yet the Apostle *Paul* was suddenly born into that high Function and Authority, into which they were gradually admitted. But the reason also was very high, That there might be so great a Proof of the Power of the Gospel, as a Persecutor and Blasphemer Preaching that Faith, he had so notoriously persecuted; and on the sudden, that it might be without the Suspicion of a Confederacy.

Acts 1. 21, 22.

Acts 9. 20, 21, 22. 31. Gal. 1. 23, 24.

His

His very Converſion was a Superabundance of *Abundant Grace:* 1 Tim. 1. 14. He was not only in a deep Humility of Expreſſion, but in the thing it ſelf, one of the *chiefeſt of Sinners* ſaved by Chriſt: His Sin had been the unpardonable Sin, had not *Ignorance* abated it. ὑπερπλεόνασε ἡ χάρις. 1 Tim. 1. 15. *verſ.* 13.

But upon that ſolemn account *he obtained mercy; That in Him Jeſus Chriſt might ſhew forth a Pattern of all long-ſuffering*, 1 Tim. 1. *verſ.* 16.

This of the Dying Malefactor, I Eſteem of the ſame kind, and the Reaſon was extraordinary, as I have before obſerved.

I have now thus fully diſcourſed this Particular, becauſe it brings me to the ultimate Reſolution, I can make of this Caſe; that is,

A *Death-Bed Repentance* whenever it is true, is a Grace and Favour vouchſafed to the Soul, in which it is found, above the ordinary and general Grace that gives Repentance. For it is above theſe four great Rules of the Goſpel, wherein alſo the fundamental Nature of things much conſpires.

1. That God is jealous of the Glory of his Grace, and gives it by the ſame rule, he preſcribes to us. *To day, while it is called to day, hear his Voice.*

2. God attempers his Grace to the ſtate of Man's Soul, ſo as not to permit to ſuch a long hardning, and accuſtomedneſs in Sin, thoſe whom he intends to Convert.

3. The Ingenuity and Freedom of the Soul neceſſary to Repentance is not ordinarily poſſible, amidſt the Fears and Neceſſity of Death.

4. *Fruits meet for Repentance, and amendment Life, and the glorifying God upon Earth,* by a holy Converſation are univerſally required. Such a Repentance then muſt be proportionable to *a Miracle, a Miracle in Grace.* Now Miracles are ſeldom, and not but upon ſuch Reaſons as exceed the value of thoſe Rules (at leaſt) in that Caſe, wherein they are over-ruled; Reaſons of greater Eminency than what daily fall out; but it is a daily Reaſon, that Men muſt either Repent or Periſh. Such Repentances therefore are very rare, and doubtleſs when they are, God gives a luſtre to the Reaſons why they are; In ſuch a meaſure, that Men may ſay, *Here is the finger of God,* ingraving his Wiſdom upon his Work. And with ſuch a Freedom as our Saviour expreſſes, *Luke* 4. 25, 26, 27.

The practical Concluſion then from hence is this, It is as preſumptuous a *Boaſt* for a Man to think, He ſhall Repent when he comes to die, becauſe the Mercy and Power of God are infinite; as for him upon the ſame accounts, to leap into Seas, or roll himſelf in Flames, without fear of danger.

Prov. 27. 1.

Nay, It is ſuch a kind of prophane Inſolency, as ſome Interpreters give that of *Lamech* to be, *Though I ſhould ſlay a Man in my anger, or a Young-man in my Senſe of an Injury: Yet if* Cain *notwithſtanding his Murther, was ſecured by a ſevenfold Vengeance from God upon him, that ſhould ſlay him, I ſhall be ſecured in mine, by a Vengeance ſeventy ſevenfold.* Thus Men ſay, if ever any one for all an irreligious Life, was preſerved from Hell by a Repentance at laſt,

Gen. 4. 23. Paræus *in locum.*

last, I need not fear, but I shall: Both agree in a bold claim of the Sovereign actings of God for their own safety in Sin.

4. Below all these Impossibilities; as in Nature there are great difficulties, that are not usually overcome, and yet in things possible without a Miracle; so there are also in Grace. Our Saviour tells us, *It is easier for a Camel to go through the eye of a needle, than for a rich man to enter into the Kingdom of Heaven.* *His prejudices and prepossessions are so many, his temptations and intanglements are so great.* The Prophet says, *Can a Blackamore change his skin? or a Leopard his spots? then ye that are accustomed to do evil, may learn to do well.* Mat. 19. 23, &c. Jer. 13. 23. All delay'd Repentances are very uneasie; some Divines observing few Conversions after the fortieth Year of Life. But of these, though all Men ought to apprehend the danger; I should say, (that no Man might be insnared) as our Saviour speaks in these Cases, *The things impossible with Men, with God are possible.*

Objection 3. But according to this state of the Case, What should a Dying Man do, that hath not yet repented? Should he expect a Miracle, or do nothing through despair?

Answer. Have ye not read, what *David* did when he was an hungry and had need? He adventured over Laws, and was blameless: If any Man feel the necessities of a Soul perishing, let him lay hold upon Mercy and Grace to help. There is a Faith in this Case, like the Faith of Miracles, that removes Mountains, and divides Seas. *He that can receive it, let*

him receive it, Mat. 19. 12. But let every Man take heed how he falls into these Necessities; For multitudes not having the right Faith, *like the* Egyptians, *Essay this*, and are drowned, *Heb.* 11. 29.

It is a very hard thing to distinguish between *mirum*, and *miraculum*, a Wonder, and a Miracle; so is it between a saving Faith, and Repentance that may have wonderful effects, through the Conviction of a Death-Bed, and this true saving Faith, this Faith of Miracles; and for any thing I know, Eternity only can make a Man safe concerning it, and sure that he had it. Doubtless many like *Joab* perish, catching hold of the Horns of the Altar.

Objection 4. But what? If Men having made a Profession of Religion, have done many things religiously and soberly, and yet through the prevalency of some Lusts, it appears they have not truly repented? May not the Conversation they have had with Religion, so prepare things, that their Repentance may be dispatched in the Instants of Death?

Answer 1. It is dreadful to consider, how the unhappy pleas of some upon such kind of accounts recited by Christ, are also rejected by him. *Many shall say in that day, Lord, Lord, have we not eaten and drunk in thy presence, and thou* Luk. 13. 26, &c. *hast taught in our streets? In thy Name have we cast out Devils, and* Mat. 7. 22. *in thy Name done many wonderful Works. Yet he shall profess unto them, I never knew you, Depart from me ye workers of iniquity.*

Besides all the Doubts already insisted upon, such Men have made a Custom of deluding Religion, and have great cause to fear they should do so at last.

God

God also is *so provoked by such*, as have *long tempted him, proved him, and seen his works, and yet err from him in their hearts, and do not know his ways, that he comes to his oath against them*, Heb. 3. 9, 10.

Answ. 2. But lest this should discourage and suffocate all motions after God, either in Life or at Death; and they seem in as good condition, that never mind Religion, as those that do: I add,

Any good thing found in Men, either in their Life or Death, though it have not the worthiness of *Repentance to Salvation*, yet shall certainly *have its reward* in mitigations of Punishment; which Consideration fully explained at the Day of Judgment will assoyl many of this sort of Doubts concerning the ways of God. I believe those *very early seekings* of God, notwithstanding which, he is said *to laugh at the Destruction* of those, from whom they come, when they have first served the glorying of Justice, obtain lessenings of Pain: as conquered Enemies, after they have been led in Triumph to wait on the Conqueror's Glory, may have even that Service recompensed with a more compassionate Captivity.

Answer 3. If there have been solidity and sincerity in any religious Exercises in the time of Life, whereby the Heart by the Grace of God is prepared for further Grace; as very often Conversion is by degrees: It is hopeful God may use Death, as a Season of compleating his Work; yet this is to be registred among the seldomer dispenses of God, and both those Preparations, and the Complement of them is under the caution of our Saviour: *Strive to enter in at the strait-gate, for many, I say unto you, shall seek to enter, and shall not be able*, Luke 13. 24.

Objection 5. Is it not at all times a great Folly, to promise *a to morrow* to Repentance, how long soever we may live after that to morrow? because we daily *harden through the deceitfulness of sin.* Is it not also always a curious Point, and that requires a great jealousie over it, whether our Hearts are at any time sincere in returns to God? Is it not lastly, always to be feared, lest our *to day*, the time of Grace slip from us? Why then are the dangers placed so industriously upon this Repentance at Death?

Answer 1. First as concerning the time of Repentance, It is to be acknowledged; Every Man, that is come to the strength and fixedness of his Understanding, to the poize and inclination of his Will and Affections, to the habit and custom of his Life and Actions, and hath not determined for God, hath great reason to fear; lest as there is a deep print of the high hand of Nature upon his unconverted state, so there should be a Seal of Justice also, and this Doubt increases every day.

Notwithstanding this; All Doubts and Scruples, that have an appearance of insnaring and intangling the minds of Men with fears, they begin too late, are to be avoided; if it be not so late, that it is *just now dark, and their feet stumbling upon the dark mountains*; And these things being written especially for the *living*, who have in ordinary probability time to lose, the danger is best placed here, where it takes them every way.

Jer. 13. 16.

Isa. 38. 19.

By the way of Encouragement; that the time is not yet past, while they have the spaces of Life, and of the Patience of God; which is not *a slackness of Justice*, but *a designed Salvation.* By the way of Cau-

Caution, becauſe they know not how ſoon they may be caſt upon a Death-Bed, and this Patience be at an end: With Dying Men the caſe is otherwiſe, who are already in the thickeſt of the Danger, and muſt work themſelves out in that moment, or periſh for ever; without any Injury therefore to them, *the living* are thus to be warned. *Iſa.* 38. 19.

Further, It is evident, all delays of Repentance roll down hither, however Men propoſe a ſtop; yet hither the generality come at laſt: So that in effect, it is all one, whether Men are diſſwaded from truſting to a Dying Repentance, or from delaying their Repentance. For if they are given to delay; It comes to this, They repent and die together. But if a Man be afraid to venture Eternity upon his laſt Breath, he will repent preſently.

2. For the difficulty of being ſincere in Repentance, I place it here, becauſe, though every Man ſhould by drawing the parallel lines of Deluſion, and miſtake upon himſelf, try his Repentance when ever it is; yet theſe Errors fall in greateſt numbers upon that point of Extremity, and with leaſt poſſibility of rectifying them: But ſeeing there are at all times ſuch deceits in this Caſe, there is nothing ſo neceſſary, as to repent in a clear light, and full leiſure.

3. For the ſeverity of God in denying his Grace, though I acknowledge his Indignation condemns many, who have dallied with him and their own Souls to be ſuck'd in again by the whir pool of their Luſts, when they would have riſen out of them; yet this Indignation is never ſo certainly at the height, as when Men have provoked it as long as they could: It is moſt miſerable therefore to make our laſt motions within the command of ſuch a hor-

rible Pit, leſt they prove only the ſtruggles of ſinking Men: yet this we muſt do, if we are not before got out of it. There is much greater hope (how bad ſoever their Condition may be) to them, who are yet in the hand *of patience lifting and leading them to Repentance, and do not deſpiſe it, but account it Salvation.*

Rom. 2. 4.
2 Pet. 3. 9.

Objection 6. This Doctrin does not favor enough of the Grace of the Goſpel, that would have all Men come to Repentance.

Anſw. To diſcourſe the Severities of the Goſpel, to the ends of the Goſpel, is moſt Evangelical Diſcourſe. For as the Goſpel doth with all clearneſs declare its own Rigors, that Men might not miſtake it, for a looſe and careleſs Doctrin, and ſo miſs the Salvation of it; ſo have I diſcovered the great hazard of a Dying Repentance, that Living Men might be perſwaded not to caſt themſelves upon it, and Dying Men excited to an Action ſuitable to the extremity of their Caſe.

And this is indeed preaching the Goſpel; and to be moved *upon it with fear, to prepare an Ark to the ſaving our Souls* before the flood come, is as true an effect of Faith, *as to be conſtrained by love to live to him, that hath* died for us. I ſay as true, and gives us a Title to the *Inheritance of the Righteouſneſs, which is by Faith*, together with the other. For the Prudence of Faith makes us apprehenſive of the Reaſons of Danger, and ſo to Fear, even as the Gratitude of it ties us with the Obligations of Love. This is not that Fear that Love caſts out, but that it ſelf quickens, and

Heb. 11. 7.
2 Cor. 5. 14.

and is also both quickned and guarded by it: nor *is it the bondage, but the wisdom of Fear.* Rom. 8. 15. Job 28. 28.

Objection 7. But is the general Judgment of Divines thus?

Answer. All judicious Divines are very tender of binding the Prerogative of Grace, or clipping off the Action of Men towards God, even at this time; in Observation whereof I have desired to be cautious herein also: But in their cautions against Presumption, their Expressions amount to the utmost I have spoken. *See, besides the concurring Judgment of the Ancients, Bishop* Andrews *Sermons on Repentance. Dr.* Hammond *and Dr.* Taylor *in their Treatises of this Point.* Bolton, Dyke, &c.

Infer. 1. But setting aside the whole danger of a *Death-Bed Repentance*, Let me now lastly thus reason, and thus expostulate; Why should we desire to Repent so late? It is good to be betimes doing that which is most comporting with our truest Happiness; Reconciliation with God, return to Him, his Favour, to obey Him; these are the truest Freedom and Peace of a Man at all times: *Great Peace have they which love thy Law, and nothing shall offend them.* He lives in the least pain, that lives holiest; Psal. 119. 165. *I made haste therefore and delayed not to keep thy Commandments*; I seized upon so great an Enjoyment, as soon as I could, afraid to be kept off from it too long. Psal. 119. 60.

To fear God and keep his Commandments is the whole duty of Man, Eccles. 12. 13. When a Man

conſiders Life, and that he hath but a Moment of it, and that therefore he would live that Moment, as much as may be he; ſhall find the higheſt of Life, the top of Life to be *Godlineſs, which hath all the promiſes of this life, and of that which is to come*, 1 Tim. 4. 8.

To purſue this World, and the Vanities of it is not only with greateſt folly, and impertinency to launch our ſelves in a great Veſſel, the Greatneſs of our Affection; and with ſolemn Preparations, our ſtrongeſt Action, into the low water, the ſhallow of Life; which becauſe it cannot carry ſo great a bulk, increaſes the Toyl and Vexation, as well as enhanſes the Vanity and Folly of doing nothing at ſo great an expenſe: But worſe than this, it is the loading our ſelves with guilt under a deluſion of Pleaſure; that gives us ſecret diſquiet and torment, while we are laying it on; and cannot be laid down as we pleaſe; but with more ſenſible and induſtrious Anguiſh, than we heap'd it upon us, I mean, the ſenſe of our miſdoings, and Contrition for them, ſo neceſſary *to work Repentance*.

To conclude, Seeing *to die is the end of all Men*, Eccleſ. 7. 2. Repentance is to be choſen whi'e we live, that we may die with the greateſt quiet; without thoſe Agonies of Conſcience, thoſe cold Sweats, thoſe ſinking Eyes, and fainting Spirits; for he dies with moſt eaſe, that moſt ſurveys Death, and looks into all the Retirements of it before-hand; that knows it perfectly, and all its ſtrength; ſuch an one governs himſelf in it, as in a moſt important Action with Decency and Freedom. He is not hal'd by Death, but received by it: *Into thy hands I commend my ſpirit*; he lays

Luke 23. 46.

ays himself orderly into the shade of Death: Whereas so long adherence to the Pleasures of Sin gives Death a Violence. It makes Men both unwilling, and afraid to die. *This night thy Soul shall be required.* Life is exacted of a Sensualist, and torn from him, that is resigned by a Spiritual and Mortified Man; Good Men die in an active Sense, they know how to die; others die passively, they are forced to die. Luke 12. 20.

This great difference prefers to us Dying daily, before that forcible Dying at once.

The wisdom of Dying was accounted by Heathens one of the worthy Businesses and Imployments of Life, and that required much study. Christianity gives us the true Rules of it, and they lie *in waiting till our change come; Time is short, they therefore that use* this World, should not use it down to the Bran, sensually; but only take the advantages of it to a higher Life: Else being met on the sudden by Death, they are like those that fall off from Life with Violence, that is, Headlong; but they that live in the Sense of God, and an Eternal Condition, alight with care and ease. 1 Cor. 7. 29.

It is therefore not only greatest Safety, but truest Frugality and Improvement of Life to Repent betimes; and when we come to die, the easiest and sweetest way of dying. Not indeed a Dying, but a Translation into Immortality and Blessedness.

Inference 2. Seeing the *Wise*, and *their works are all in the hand of God*; and that he giveth *Wisdom* to *the Wise Man's Heart*, to *discern* both *Time* and *Judgment*; and not to be *taken* as *Fishes* in an *evil Net*, and as *Birds in a Snare*, when it falls sudden-

ly

upon them, having *not known their time*; Let us moſt humbly commit our ſelves to Him by earneſt ſeeking his Grace in the Redeemer, in whom all his Grace is Treaſur'd up; Thus by the Efficacy of his Spirit we ſhall *know in our day, the things of our Peace*, that *they may not be for ever hid from our Eyes*; *we ſhall ſeek the Lord, while he is to be found*, and *call upon him while he is near*: And ſo ſhall be ſecured from having the *Door ſhut* upon us.

Infer. 4. This may be to us a cloſe and determinative Teſt in this point of *Death-Bed Repentance*; If our Repentance be ſuch, and ſo real; that it is not a *Lamp* of Profeſſion only, but *Oyl in the Veſſel*, that will bear up the *going forth to meet the Bride-Groom*; and that we are ready, and have not our *Oyl to Buy*, but can *enter* with *Him* into *the Wedding*, before the *Door be ſhut*; This, how late ſoever it may ſeem, is *Repentance to Salvation, and not to be Repented of*, and ſhall be with *Chriſt in Paradiſe*.

Such a Repentance, when the Spirit goes out of the Body, will be before-hand entred *into that within the Veil*; whether the *Fore-runner being for us entred* Miniſters in the *Holy of Holies*, not made with Hands; in that *Sanctuary*, which the *Lord* hath *pitched*, and *not Man*; in that *more perfect Tabernacle*; *that is to ſay, not of this Building*; a *High-Prieſt for ever, after the Order of Melchiſedec*; a *Saviour to the utmoſt, or to All Perfection*. He fills up with the valew of his own *Sacrifice* and *Interceſſion*, and by the *Power of his Endleſs Life*, whatever is wanting in the Repentance, He hath given; either in regard of its Valew as being ſo Late, and in the Refuſe

fuse of Life; or of the deep Rooting and Habituation, or of the abundant Fruits: and having *Apprehended*, the Spirit He enables it *in a Moment*, in *the twinkling of an Eye*, every way enables it to *Apprehend that State* of Holiness, which agrees to the Resurrection of the Dead; first in the Life of Spirits with Himself; then in the Raising the *Body Incorruptible*. For this appertains to his *Melchisedecian Priest-hood*, wherein He is now; and wherein He is *King of Righteousness*, *King of Peace*, a *Priest* set *down on the Right Hand of the Majesty on High*.

If therefore the Repentance be such, as He, as this *Great Prince* hath given; There is in it a *Coming to God by Him*, and then his *Salvation* is to all *Perfection* to it; For as going into the Heavens in his Spirit, He took in his Passage this Prey, the Dying Malefactor out of the Mouth of the Lyon; So as He pleases, out of the same Power, the *power of the Dog*, He rescues those Souls that he hath made dear to Himself; for He living ever, quickens whom He will, and He can by his Spirit seal this his Grace in a Moment.

For this *Great High Priest-Hood*, being the *Eternal Priest-Hood of Christ*; whatever is said of Him, as a *High-Priest*, must be said of Him, as this *High-Priest*, which He is alway, or without least Intermission: And as such an *High-Priest* therefore it is, that He *succours the Tempted*, being in *All things Tempted*, as we are, yet without Sin; now even as his Great *Temptation* was at *Death*; yet without the Sin of having deferred his *strong Cries* and *Supplications* to Death, though then He was most Earnest: He can therefore

fore Succour, and be infinitely Compassionate, even to those who are Tempted, though with, and in this Sin of having delay'd Repentance to the last. They therefore, whom He graciously moves to it, may *come*, even then, *boldly to the Throne of Grace*, and *obtain Mercy*, and *find Grace*, even in this *just Season*, and as it were indivisible Point of Time: *These Things I write*, that we may *not Sin* this *Great Sin of Delaying our Repentance* to the last; But if any Man do *so Sin*, we have this *Great High-Priest over the House of God*; an *Advocate*, and a *Propitiation*; and if such a one be under his Charge, and *given to Him* by God, He is a *Faithful* and a *Merciful High-Priest*: He is therefore Faithful, because Merciful to make *Reconciliation*, and to Succour in so great a Temptation, as even This is: This He can do, because He is a Fore runner within the Veil; and by his Blood appears, as he that hath obtained Eternal Redemption, a Redemption always ready.

This is the great Security and Cordial against the Fear of Death in general, to the Saints and Servants of Christ; and if by its *Hyper-Pleonasm*, its exceeding Abundance, and Affluence, it may and does over-flow to some, upon whom the *Grace of Christ Abounds*, much more where *Sin* hath so much *Abounded*: How great is this Miracle of Grace! But who? How few are they who shall thus Live? whom God and Christ will please to make thus to Live, When it is come to this; for if they are *Few* that are *Saved*, how much *Fewer* are the *Saved*, at this last Point.

Strive

Strive then to enter betimes at the ſtrait Gate; for many ſhall then *ſeek*; *at laſt of any Time to enter in, and ſhall not be Able.*

There is too much of (eſpecially the Death-Bed) Repentance, at is Repentance of the *Lamp* only, that makes a ſhew only; that is but only of this World, and from beneath; which is able for once to give or yield a fair and lightſome Flaſh at parting with the World: But becauſe without a Treaſure to Enter into an Eternal Duration, That which is but a *Lamp*, fails in the very time of Tryal, and becomes *a Lamp put out in obſcure Darkneſs.* Let your Lamps be always Shining, and your Lights Burning, ſuch as are Able to be always ſo, and ſo to Shine even into Eternity.

Infer. 5. From what hath been ſpoken concerning the Great *Mourning* and *Repentance*, that ſhall be before the End of this ſtate of the World; even before the *pouring out of the Vials*, in that Miraculous ſtate of Things, that ſhall be after the *Apoſtacy* ended, and the *Kingdom of Chriſt* in Succeſſion; I conclude there ſhall be a *Death-Bed Repentance* of the World, if I may ſo call it; but after that, *viz.* in the time of the *Vials* we read of no *Repenting*, but a *Repenting not*; no more than in the ſtate of *Everlaſting Puniſhment*, in our general Apprehenſion of that State: even as *He that is Righteous*, ſhall be *Righteous ſtill*, that is, for ever *Righteous*, and in no poſſibility of for ever Falling from it; any more than from the Glory, and Happineſs of Eternity, in our General Notion of that State.

And

And this ſtrongly Argues to us the Poſſibilities of a *Death-Bed Repentance*; ſeeing all the Prejudices that lie upon and againſt a *Death-Bed-Repentance* now, lie againſt that late Repentance of the World; but yet it limits and guards againſt the Ordinarineſs and Eaſineſs of a *Death-Bed Repentance* in General; in as much as this late Repentance is in a miraculous ſtate of things, *viz.* of the *Spirit poured* out; of ſuch a Glorious *Kingdom of Chriſt* come into its Succeſſion; and at the time when *our Lord* ſhall immediately *Come in his Kingdom.*

But then at the ſame time is cut off all poſſibility of Repentance after this Seaſon of Repentance; For as ſoon as the time of the Vials enters, all poſſibility of Repentance is fore-doom'd, as hath been ſaid.

Now this Late Repentance ſhall be excited and ſtirred up to by the *Preaching* of the *Everlaſting Goſpel*; and of this there were two great *Symbols* or *Figures* given in the very firſt Appearance of the Goſpel, *viz.* the *Apoſtleſhip* of *Paul*, who was, as hath been obſerved, *Born out of due Time* into that High *Miſſion*; agreeable to which is the *Preaching of the Everlaſting Goſpel*: and the *Repentance* of the *Dying Malefactor*, juſt as Chriſt was *entring into his Kingdom*; And they are each a *Hypotypoſis*, or *Pattern* for them who ſhall *Hereafter Believe on Him to Life Everlaſting*; and *Repent* with *the Repentance to Salvation*,

tion, never to *be Repented of*; and especially at that Great Futurity of the *Coming* and *Kingdom of Christ*, or the *Coming of Christ in his Kingdom.*

FINIS.

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